Library of the Theological Seminary,
PRINCETON, N. J.

Presented by Mr. Samuel Agnew of Philadelphia, Pa.

Agnew Coll. on Baptism, No. BAP D291 l COPY 1

SCC 8005 c.1

A

LETTER

TO A

BAPTIST-MINISTER;

CONTAINING,

Some Strictures on his late Conduct in the BAPTIZATION of certain ADULTS at Shrewsbury;

WITH

A particular Vindication of the Right

OF

INFANT-BAPTISM.

By Rev. Richard Dec Conroy.

"I WILL BE A GOD UNTO THEE, AND TO THY SEED "AFTER THEE." *Gen*, xvii. 7.

Abrah'm believ'd the promis'd grace,
And gave his ſons to God;
But *water* SEALS the bleſſings now,
Which once were SEAL'D with *blood*.

Thus *later* ſaints, eternal King,
Thine *ancient* truth embrace;
To thee their *infant-offspring* bring,
And humbly claim the grace.

Dr. Watts.

SHREWSBURY: Printed for the AUTHOR.
M, DCC, LXXVI.

A

LETTER

TO A

BAPTIST-MINISTER;

OCCASIONED

by his late Treatise on Infant-Baptism, entitled, A Defence of Gospel Order.

WITH

A particular Vindication of the Right

OF

INFANT-BAPTISM.

PROPERTY OF BRIXHAM ... 1881

A LETTER, &c.

SIR,

PERMIT me to introduce this letter with that well-authenticated obſervation of *Solomon*, "Give inſtruction (or admonition) to a wiſe "man, and he will be yet wiſer." *Prov.* ix. 9.

The inſpired *proverbialiſt* ſuppoſes, that even a *wiſe* man may *err*; thro' ignorance, prejudice of education, or inadvertence, — that a conſciouſneſs of his *fallibility* will make him, however, ſelf-diffident, teachable and cautious, — that *humility*, which is an eſſential characteriſtic of heavenly wiſdom, will render him acceſſible even to ſharp reproof, as well as mild admonition — and that ſalutary inſtruction, ſuggeſted from any quarter, will be received with thankfulneſs and cordiality, and make even the wiſe man himſelf, both *wiſer* and *better*.

I flatter myſelf, that this brief comment on the words of *Solomon* will meet with your hearty approbation; nor am I without hopes, that you will juſtify me in making it the introduction to this letter; at the ſame time, that the ſucceſs intimated in the ſacred text, induces me almoſt to *conclude*, that you will candidly and diſpaſſionately weigh

the friendly hints I propose laying before you, and reap from them some small advantage.

I assure you, Sir, it is far from my design in thus citing you to the bar of the public, to act the part of the four *critic*, who eagerly catches at every opportunity severely to lash the inaccuracies of an illiterate opponent; — of the supercilious *dictator*, who issues out his dogmas with peremptoriness, and suspends all his arguments on the strength of his own pompous *ipse dixit*; — of the *high-church-man*, who, with pontifical dignity, unchurches all that are not of his communion; unchristians all that have not been baptized at *his* font; and makes ministerial ordination the absolute monopoly of *lawn-sleeves*; — much less wou'd I in the smallest degree wish to imitate the conduct of the furious *zealot* or contracted *sectarist*, who upon the slightest difference in opinion, is ready to call for fire from heaven, or rather *from hell*, to consume his adversaries. No, God forbid! that my heart shou'd be influenced, or my pen guided, by such a malevolent, cynical, dictatorial, bigoted spirit! I hope I have not *so* learned Christ.

Probably if it had fallen to the lot of some other person to animadvert on, what I mean only to treat in a way of expostulation, you would have been accosted with the ironical sneer, the explicit reproof, the personal invective, or cutting sarcasm. But

——— Non defensoribus istis
Tempus eget ———;

The

The preſent time needs not ſuch weapons as theſe; eſpecially as they are ſufficiently brandiſhed by modern diſputants with an impetuoſity, that greatly injures the cauſe of religion, and reflects no honor on the ſpirit of the contending parties themſelves. Far be it from me then, to take up thoſe weapons againſt you, Sir, which have already turned the field of controverſy, into a *campus martius*, or a polemic *aceldama*; where ſpiritual *gladiators* with an unfortunate manœuvre wound the very truth they contend for, and, by cutting and hacking one another, only afford amuſement to the fly ſpectators. Beſides, as ſuch weapons are *carnal*, they conſequently make no part of the armor of a *chriſtian*, whoſe peculiar glory it is, to contend *earneſtly*, but not *bitterly*, for the truth once delivered to the ſaints.

Inſtead therefore of ruſhing on you with the fury of a heated *antagoniſt*, I mean only to addreſs you with the calmneſs of a benevolent *admoniſher*, or the faithfulneſs of a diſintereſted *friend*. And if in the courſe of my remarks I ſhou'd give you an inadvertent wound, I wiſh the inſtrument that makes it, may be ſo tempered with the oil of *love*, as that, you may hardly feel the edge, till with an imperceptible keenneſs it has performed its work. And if any of the wounds, after they are made, ſhou'd *ſmart* at all, I hope *Solomon*'s words will ſufficiently explain ſuch a circumſtance, and at the ſame time ſuggeſt a motive for patience, "*Faithful* are the wounds of a *friend*."

Perhaps

Perhaps yourſelf, and others, may blame me for doing that before the public, which might have been tranſacted in private. But the obſervation drops all its weight, when I conſider, that the remedy wou'd not then be proportioned to the diſeaſe; yea, that it wou'd be virtually no remedy at all. For; ſince you act in a public character, and have frequent opportunities of diſplaying that ſpirit, which you lately did in *S———y*, nothing can (probably) counteract it's influence, but a public reprehenſion. And I look upon ſuch a circumſtance, (though indeed in ſome reſpects diſſimilar,) as warranted by the ſpirited conduct of faithful *Paul*, in his public reproof of a *brother Apoſtle*. See *Gal.* ii. 14.

I declare it goes to my heart ever to take up my pen againſt any good man, eſpecially, when he ſuſtains the important office of a preacher of the everlaſting goſpel. But when good men act contrary to the genius of the goſpel they preach; when they are carried away with the torrent of bigotry; when they lay ſuch an undue ſtreſs on *non-eſſentials*, as to aggrandize them into a *part* of our *ſalvation*; when they attack thoſe who differ from them with ſatire and acrimony; when the ſentiments and conduct of miniſters of the eſtabliſhed church, are repreſented in ſuch a ridiculous point of view, as to excite the *laughter* of an audience, which ought to be *ſolemnized* with ſubjects of a different nature; when ſuch conduct tends

to

to widen the breach between church-men and diſſenters, and to augment the flame of party-prejudice, which burns too vehemently amongſt us already; — I ſay, when even *good* men betray ſuch inſtances of bigotted weakneſs, and are inſtrumental in doing (I hope only *inadvertent*) injury to the cauſe of *Chriſt*, it is the indiſpenſable duty of ſome to expoſtulate with them on ſuch inconſiſtent behaviour; leſt the ſimple ſhou'd be beguiled, and the progreſs of the goſpel impeded. And however I may eſteem you, Sir, and other reſpectable perſons in your connection, as indeed I do with the greateſt ſincerity; yet I hope you will allow that the deareſt and moſt venerable names are to be comparatively forgotten, where *truth* is concerned. I deſire thus to *know no man after the fleſh*. The excellent apology of the Philoſopher is mine. *Amicus Plato, amicus Socrates, ſed magis amica* VERITAS.

Without any farther apologetic preamble, I proceed explicitly to do that, for which I have ventured to take up my pen; and that is calmly to expoſtulate with you on your late miniſterial conduct; and to bring your *ſpirit*, peculiar *ſentiments*, and mode of *preaching*, to the touchſtone of ſcripture, reaſon, candor, and common-ſenſe— I have not concealed my *name* either thro' fear or ſhame; but with a ſtudious deſign, that the contents of this pamphlet may be candidly peruſed, and that the readers of it on all ſides may not be unduly

unduly biaſſed *for* or *againſt* the author; a circumſtance, which the bare inſertion of a name is ſometimes too apt to occaſion.

I. 1 When the intention of your making a viſit to this town, was announced by ſome of your friends in the *Baptiſt perſuaſion*, the expectation of ſome, and the curioſity of others, were greatly excited. As every good man, by whatever party or denomination he may be diſtinguiſhed, is equally dear to me in the common fellowſhip of the goſpel, I therefore ſhared in the joy of your expected arrival. Perhaps indeed the motives which excited the eagerneſs and expectations of others, may have been different from mine. Some probably long'd for your coming, only that they might be entertained with your lively mode of preaching; others earneſtly looked out for your arrival, that they might receive from your hands the benefit of *immerſion*; while not a few perhaps only wiſhed for the period, that they might *glory in your fleſh* — that you were a popular preacher; all *which glorifying*, by the bye, *is vain*. But I aſſure you, *my* joy was perfectly free from all thoſe ſelf-intereſted motives, I rejoiced that you were coming to bear your teſtimony to the truths of that goſpel, which alas! has but few ſincere and zealous advocates in the preſent day. I gloried in the thought of your being inſtrumental in God's hands

hands in turning ſinners from the error of their ways. And, ſo far from envying any little popularity you may have acquired by the peculiarity of your addreſs, I on the contrary wiſhed the whole town might attend your preaching, if ſuch attendance wou'd be a mean of bringing them to the knowledge of the Son of GOD. And I went ſo far, as, even, in thought, to *anticipate* your miniſterial ſucceſs in the reformation of ſome poor *Sa——ns*.

Howſoever that may have turned out, I freely acknowledge, Sir, that my ſanguine expectations reſpecting you, have exceedingly dropped; and that the *principle* of your procedure has not appeared to me in ſo amiable a light as I cou'd have wiſhed. I had entertained a conſiderable idea of your *catholiciſm, moderation*, &c. But, *Eheu! quantâ de ſpe decidi!* How have I been amazed and diſappointed! ſince I have been informed with what cenſorious zeal you have inſiſted on *dipping*; and how very ſeverely you treated ſuch as happen to differ from you on that moſt unimportant ſubject.

2 The great Apoſtle of the Gentiles gloried that "Chriſt ſent him *not* to *baptize*" (merely or principally) "but to *preach* the goſpel." Whereas (though I will not abſolutely *judge* you on the ſubject) it ſeems to have been the principal deſign of Mr. *M.* in his viſit to *S——y, to baptize*. But, Sir, if you really thought that none of the Miniſters in the eſtabliſhed Church, or among the Diſſenters, adminiſter the ordinance of Baptiſm

in a ſcriptural manner; ſurely you muſt know that there is one of your *own* perſuaſion in town, whoſe help might have very well ſaved you your journey from *L——l*; and who is as fully qualified for *dipping*, and as fully ſtrenuous in urging its *great importance*, as yourſelf. But *he* happens to be in favor with one party, and in unfortunate diſgrace with the other; and therefore *his* baptiſtery is in diſrepute!

3 However, we will wave this point, and ſuppoſe you came to ſee your friends; to viſit *the church*, as you are pleaſed to call the *Baptiſts*; to preach the goſpel; and to *dip*, only *en paſſant*. Well, and what harm in this? you will ſay. None in the leaſt. All this you can do, without any controul, in this highly-favored land of civil and religious liberty. You and every diſſenter may exerciſe all the peculiarities of your reſpective denominations, without any dread of *legal* moleſtation. You are ſafely ſcreened from the ſtorm of perſecution by the ſhelter of a gracious *toleration*; againſt the privileges of which, I wou'd not for the world level a ſingle plea. But, while you ſit comfortably under your peaceful vine, is it right to throw out wanton witticiſms againſt the mild adminiſtration, which tolerates its exiſtence? Can't you baptize in your peculiar mode, without ſneering at the eſtabliſhed Church which differs from you? Do you think it not ſufficient to be tolerated to *diſſent* from the eſtabliſhment, unleſs you have a toleration likewiſe to *inveigh* againſt

againſt her *rites?* Surely ſuch conduct is unreaſonable, ungrateful, and highly unbecoming.

4 But you think yourſelf authorized to throw out your cenſures againſt the eſtabliſhed church, becauſe, it ſeems, you have diſcovered ſome deficiencies in her public ſervice. Hence I am informed, that in your ſermon preparatory to the ceremony of *dipping*, you ſuggeſted the following addition to our *Liturgy*. " From falſe *joy*, falſe " *confidence*, &c. Good Lord deliver us."

The members of the eſtabliſhment are much obliged to you, Sir, for this propoſed *interpolation*. But probably, the generality of them will concur with me in thinking it altogether unneceſſary, for the following reaſons. ( ) We cannot poſſibly entertain ſo high an opinion of Mr. *M*'s abilities, as to ſuppoſe him qualified for making an improvement in our *Liturgy*, when we conſider it as the production of men of the deepeſt learning and piety, whoſe exemplary holineſs in life, and invincible fortitude in death, proved them to have been amply qualified for the high office of *Reformers*, and to have been eminently worthy of the crown of *Martyrs*. (2) Our liturgy does not really *need* any addition. It is already full, and includes every ſingle article of moment, which a poor ſinner can wiſh to form in his addreſſes to the throne of grace. It is comprehenſive, without being prolix; explanatory, without being tedious; and conciſe, without being obſcure. It ſtands in our ſervice as a firm barrier againſt the incroach-

ments of hereſy; as an excellent model for congregational prayer; and as a preſervative againſt the introduction of men's private opinions into that part of divine worſhip, which ought certainly to be the moſt *ſolemn*, the moſt *pure*, and the moſt *ſcriptural* of any other. How often have I bleſſed GOD for our judicious *Liturgy*, when I have been ear-witneſs to the *irreverence*, and *vain repetition*, wherewith extemporaneous effuſions in prayer, too often abound! And how has it grieved me to obſerve the great influence of *prejudice!* which, ſooner than be obligated to the eſtabliſhment for a liturgical ſervice, will ſometimes palm upon a congregation abſolute nonſenſe, or perhaps ſomething worſe. (3) The petition propoſed, is virtually contained in the following ſuffrages. "From pride, vain-glory, and hypocriſy. "—from all the deceits of the world, the fleſh, "and the devil, good LORD deliver us!" I dare ſay, I need not inform you, Sir, that falſe *joy*, falſe *confidence*, falſe *hope*, and falſe *faith* too, are the inſeparable concomitants of *pride*, *vain-glory*, and *hypocriſy*; and as the devil can ſo far transform himſelf into an angel of light, as to recommend, and ſucceſsfully inſpire, all theſe *four dreadful falſities* into the hearts of ſinners, from which our Church prays to be *delivered*; I hope you are now convinced that your lately-propoſed reformation in our liturgy, is ſuperfluous, redundant and unneceſſary.

5 I was

5 I was for ſome time at a loſs to conceive what connection cou'd poſſibly ſubſiſt between your ceremony of *dipping*, and the introduction of your additional *petition* into our *Liturgy*. But my conjectural difficulties ſoon vaniſhed, upon being informed, that in your ſermon preparatory to plunging the adults, you expatiated on the interview between *Philip* and the *Eunuch*, mentioned in *Acts* viii. 26—40. One circumſtance which you ſeem eſpecially to have dwelt upon, was that of the happy *Æthiopian* " going on his way " *rejoicing*." This, I ſuppoſe, led you to conſider the nature of *true* and *falſe* joy; and from thence you were inclined probably to propoſe an amendment in our Liturgy. But ſurely, Sir, you cannot think that the *Eunuch*'s joy was the *truer* becauſe he was *baptized*; or that it was founded upon *that* circumſtance. I believe his joy was *antecedent* to his being baptized, and that it had an entire reference to that crucified *Jeſus* whom *Paul* preached, and in whom *he* believed. Had the *Eunuch* rejoiced merely becauſe his body was waſhed in water, ſuch rejoicing wou'd have characterized him, as belonging to the *conciſion*; and not to that *true circumciſion*, whoſe " rejoicing is " in Chriſt Jeſus, and who put no confidence in " the fleſh." *Phil.* iii. 2. For, whoever makes any thing, either in whole or in part, the ground of his rejoicing before *God*, ſave the atonement and obedience of *Chriſt*, does ſo far *reſt* in a creature-work, and derogate from the Redeemer's glory. And yet, if your whole exhortation did

did not wear ſome ſuch *legal* aſpect, I cannot conceive wherefore you animadverted on the ſuppoſed defectiveneſs of our Liturgy; when ſuch animadverſion tended to inſinuate, that the diſpenſers of Infant-Baptiſm, and the perſons ſo baptized, muſt be under the influence of a *falſe joy*.

Although I am willing to hope, that, whatever you may have dropped on this ſubject, aroſe, more from inaccuracy of expreſſion, than real error of ſentiment; yet, leſt your ſpirit ſhou'd have been particularly *legalized* upon a favorite occaſion, permit me to ſtate the following caſe.— Suppoſe any of the *candidates* for immerſion (for it ſeems they were dreſſed in *white)* ſhou'd turn out to have been hypocrites, or formal profeſſors; that they were utterly unacquainted with the ſound faith of the converted *Eunuch*; and that they went to the bath, with the ſame ſtupid ſpirit, in which numbers approach the *ſacrament*; wou'd their "watery grave,*" *ex opere operato* bury their ſins, or make them partakers of the true laver of *regeneration?* If they *rejoiced*; wou'd their joy be that with which *a ſtranger intermeddleth not?* Wou'd not it be joy in *holy water*, rather than in the *Holy Ghoſt?* Wou'd it not be a joy in *dipping*, and not in *believing?* And, conſequently, wou'd it not be the deluſive joy of the hypocrite, or the flaſhy joy of the ſtony-ground hearer? And if this may have been the caſe with ſome, as it certainly may; was your exhortation calculated to rouſe them from their dream? Rather, by making an ill-timed digreſſion to the ſuppoſed defects of the eſtabliſhed

* So the Baptiſts ſometimes call the baptiſmal water.

eſtabliſhed *Liturgy*, and to thoſe miniſters, who are advocates for Infant-Baptiſm, had it not a tendency to inſpire your candidates with an improper contempt of both; to puff them up with ſelf-conceit; and to make them (Phariſee-like) "thank God, that they were not like other" *undipped* "men?"

6 In the courſe of your remarks on baptizing by *aſperſion* or *ſprinkling*, ſeveral of your hearers thought you more amuſing than judicious. Whole vollies of low witticiſms were levelled, it ſeems, at the miniſters in the eſtabliſhment and among the diſſenters, who do not chooſe to lay ſuch a ſtreſs on *dipping*, as you do. But perhaps all theſe witticiſms put together (if I may judge of the *whole* by a *part)* did not carry with them the cogency of *one* ſolid obſervation; and I am perſuaded the whole of ſuch riſible ord'nance wou'd be mere *brutum fulmen*, harmleſs artillery, when oppoſed to a ſingle ſcriptural argument. However, let us try the ſtrength of a few of them.

In order that you might ridicule thoſe who do not diſpenſe baptiſm by *immerſion*, you wittily obſerved, "that they only baptize the *ends* of "their *fingers*." This obſervation favors more of vulgarity than ſolidity. The error contained in it, is founded on a mere begging the queſtion. You take for granted, that *baptiſm* always ſignifies *dipping*; or that the idea of the one is always inſeparably connected with that of the other. But a proper attention to the analogy of ſcripture, and

and a moderate acquaintance with the genius of the greek language wou'd convince you of your miſtake. (1) By comparing a few paſſages of ſcripture together, it will appear, that the *Holy Ghoſt* uſes the terms *baptizing*, *ſprinkling*, *pouring out*, &c. as ſynonymous. Thus when the prophet ſays, " He ſhall SPRINKLE many nations," *Iſa.* lii. 15. the ſon of *Zacharias* ſaith, " He ſhall " BAPTIZE you with the Holy Ghoſt and with " fire." *Mat.* iii. 11. The influence of the Spirit is frequently repreſented under the ſymbol of the element uſed in baptiſm. Hence that glorious promiſe, " Then will I SPRINKLE clean " *water* upon you, and ye ſhall be clean, &c." *Ezek.* xxxvi. 25. And hence the correſpondent promiſe under the New Teſtament, " He that " believeth and is BAPTIZED ſhall be ſaved." *Mark* xvi. 16. Again, the baptiſm of the Holy Ghoſt is promiſed in that remarkable prophecy of *Joel* in the following terms. " It ſhall come to " paſs afterwards that I will POUR OUT my " Spirit upon all fleſh." This very promiſe, which was ſo eminently fulfilled upon the day of *Pentecoſt*, the Apoſtle *Peter* quoted in the courſe of his ſermon recorded in *Acts* ii. and moreover uſes the very word of the prophet, ſaying, " He " hath *ſhed forth* (the Greek word is ἐξέχεε *poured* " *out*) this, which ye now ſee and hear." And yet this *ſhedding forth* or *pouring out* is called *baptizing*. Yea I can prove that *falling upon* and *baptizing* are uſed ſynonymouſly in ſcripture.

In

In *Peter*'s famous conteſt at *Jeruſalem* with the legal advocates for *circumciſion* he recites the particulars of his *viſion*, the removal of his jewiſh prejudices, and the manner in which the *Gentiles* were confirmed in the bleſſings of the covenant. "As I began to ſpeak" ſays the Apoſtle, "the "Holy Ghoſt FELL ON ἐπέπεσε them, as on us, "&c. Then remembered I the *word* of the "LORD, how that he ſaid, ye ſhall be BAP-"TIZED with the Holy Ghoſt." *Acts* ii. 15, 16. From all theſe correſpondent paſſages, it muſt appear to every unprejudiced perſon, that the gift of the Spirit of God is illuſtrated by the terms *ſprinkling*, *pouring out*, &c. that theſe terms are equivalent to *baptizing*; and that as the baptiſmal water is an emblem of the Spirit of *Chriſt*, I am fully perſuaded, when the ſacramentary element is either *poured* or *ſprinkled* upon an infant in the name of the TRI-UNE GOD, it is as effectually *baptized*, as if it were plunged twenty fathom under water. (2) The various uſe of the Greek word βαπτιζω might convince you, that the idea of *dipping* is not *eſſentially* connected with it. I will therefore quote a few paſſages, where it has a different acceptation. For, (as the judicious *Leigh* obſerves in his *Critica ſacra*) "though the word "*baptize* be derived from βαπτω *mergo* or *tingo*, to "dip or plunge into water, yet it is taken more "largely for any kind of *waſhing*, *rinſing*, or "*cleanſing*, even where there is *no dipping* at all," at leaſt no plunging of the *whole* body under wa-

ter. — The Evangeliſt informs us that the Phariſees, " except they *waſh* (βαπτισωνται *baptize* themſelves) eat not." Here was in this cuſtom no immerging of the *whole* body; becauſe to do this, every time they came from market, wou'd have been extremely inconvenient, and in many caſes impracticable: beſides the Apoſtle ſays that they waſhed their *hands*. Yea that they held the " waſhing (βαπτισμους *baptiſms*) of cups, and pots, brazen veſſels, and of (κλινων *couches*) tables. *Mark* vii. 4. If any will contend that the Phariſees put their *cups* and *pots* under water, in order to clean them, yet ſurely it wou'd be abſurd to ſuppoſe that they *immerged* their *couches* too. Probably *theſe* were *ſprinkled*; and yet the mode of cleanſing them is called *baptiſm*. A clear proof that the greek word has the different acceptation I contend for; that a perſon may be ſaid to be *baptized*, when only a *part* of his body is cleanſed with water; and that a manner of cleanſing is in ſcripture called a *baptiſm*, even where there is *no dipping* at all. — Our Saviour ſaith, " I have a baptiſm to be " baptized with, &c." *Luke* xii. 50. The *baptiſm* alluded to, was that of his *blood*. But, wou'd it not be extremely abſurd to ſay that *Chriſt* was *dipped* in his blood? Rather, as we are informed that in his agony, great *drops* were forced from the Redeemer's tortured pores, and fell in grumous clots to the ground; does not ſuch a bloody baptiſm naturally ſuggeſt the idea of *ſprinkling?* Eſpecially ſince the Redeemer himſelf, upon his great

great work of treading the wine-preſs, and vanquiſhing his enemies, is introduced by the prophet, as ſaying, " Their blood ſhall be SPRIN-" KLED upon my garments." *Iſa.* lxiii. 3.—*John* propheſied of *Chriſt*, ſaying, " He ſhall *baptize* " you with the Holy Ghoſt." *Luke* iii. 16. Is the leaſt idea of *dipping* connected with this promiſe? or with it's *fulfilment?* when it is ſaid, that the Spirit of God in the form of fiery tongues *ſat* upon the Apoſtles. *Acts* ii. 3. Yet this *ſitting upon* is called a *being baptized*, which ſurely is as remote from the idea of *dipping*, as from that of *flying*.—Again, the Apoſtle ſays that " the fathers were " *baptized* in the *cloud* and in the *ſea*." i. *Cor.* x. 2. They " were *under* the cloud," that is, the cloud went *over* them like a canopy or umbrella, but without touching. So that if they were *baptized* in it, this muſt be attributed to the *drops* which fell from it, and *ſprinkled* them. They " paſſed " *thro'* the ſea," which baptized them in the ſame manner. As the watery element ſtood like a wall upon the right hand and upon the left, detached particles driven by the wind lightly *ſprinkled* the marching tribes. So that, while the Iſraelites were *baptized* by *ſprinkling*, Pharaoh's hoſt, which purſued them, were baptized by *immerſion* with a vengeance; for the ſea, hitherto parted for Iſrael's ſafe conveyance, fell in upon the purſuers, ſo that they ſunk, (or, if you pleaſe, were *dipped*) like lead in the mighty waters.—The Author of the epiſtle to the Hebrews ſays, that the " firſt

" covenant" or diſpenſation of *Moſes* " had *di-*
" *vers waſhings*," διαφοροις βαπτισμοις *different baptiſms*. *Heb.* ix. 10. Let any perſon but attentively read the account of theſe ablutions, waſhings, or *baptiſms*, under the law, and he will find that they were frequently executed by *ſprinkling*. The caſe of the *leper* is remarkable. " Then the prieſt " ſhall SPRINKLE upon him that is to be " cleanſed," &c. *Lev.* xiv. 7. And the Apoſtle aſcribes a legal purification of the unclean to the *ſprinkling* of the blood of bulls and goats, and to the aſhes of an heifer. *Heb.* ix. 13. From hence it is manifeſt that the Holy Ghoſt in his word, calls *ſprinklings*, *baptiſms*, and *vice verſa*; and that, to attribute the idea of *dipping* to the word *baptize*, is, to miſinterpret the oracles of GOD,—to ſet ſcripture againſt itſelf—to be wiſe above that which is written — and groſſly to overlook the real import of the original, merely for eſtabliſhing a favorite but unimportant ceremony.

7 But perhaps, notwithſtanding the various acceptations of the word *baptiſm*, you ſtill conclude, that all who were admitted to that ordinance, were abſolutely *dipped*. And you think that the inſtances recorded in the New Teſtament, prove the point. But, although I am not reluctant in acknowledging, that baptiſm may have been *ſometimes* adminiſtered by *immerſion*; yet, that this was not *always* the caſe, there is, I think, evident intimation. And if you had conſidered this point more maturely, I am certain you wou'd not

not have delivered yourſelf ſo peremptorily upon the ſubject.

(1) Do you think, Sir, that the vaſt multitude mentioned in *Mat.* iii. 5. were all *dipped?* For it is written, "Then went out to him *Jeruſalem*, "and *all Judea*, and *all* the region round about "*Jordan*, and were baptized of him in *Jordan*, "confeſſing their ſins." I am ſo fully ſatisfied with *Mr. Weſley*'s obſervations on this text; and they expreſs my own ſentiments ſo much better than I cou'd myſelf; that, for your ſake, and for that of the candid reader, I will tranſcribe them intire, as they ſtand in his Notes on the New Teſtament. "Such prodigious numbers cou'd "hardly be baptized by immerging their *whole* "bodies under water: nor can we think they "were provided with change of raiment for it, "which was ſcarce practicable for ſuch vaſt multitudes. And yet they cou'd not be immerged "*naked* with MODESTY; nor in their *wearing* "apparel with SAFETY. It ſeems therefore, "that they ſtood in ranks on the *edge* of the "river; and that *John*, paſſing along before them, "caſt water on their heads or faces; by which "means he might baptize many *thouſands* in a "day. And this way moſt naturally ſignified "*Chriſt*'s baptizing them, *with the Holy Ghoſt and* "*with fire*, which *John* ſpoke of, as prefigured "by his baptizing with water; and which was "eminently fulfilled, when the Holy Ghoſt ſat "upon the diſciples in the appearance of tongues, "or flames of fire."

(2) By

(2) By means of the extraordinary ſermons delivered by *Peter* on the day of *Pentecoſt*, we are informed that no leſs than "three thouſand ſouls "were added unto the church that very day; "who having gladly received his word were "baptized." *Acts* ii. 41. Now I appeal to common ſenſe, whether it is reaſonable to ſuppoſe that this prodigious number of converts cou'd have been *dipped*; when ſuch a circumſtance muſt have been attended with inſuperable inconveniencies to the perſons baptized; and, (if practicable) muſt have required the attendance of the Apoſtles not only for one day, but for many days, and weeks too. And yet that they were *baptized* the ſame day they were awakened, ſeems plain from the ſtyle of the Evangeliſt, "*Then*, τοτε *at* "*that time*, they that received the word were "baptized." Suppoſing then that the ordinance was diſpenſed by *pouring* or *ſprinkling* of water, and not by *dipping*, even the three thouſand might have been thus as eaſily and commodiouſly *baptized* at one time, as five thouſand were *fed* upon another occaſion. But, upon any other ſuppoſition, it ſeems improbable and abſurd.

(3) Even the hiſtory of the *Eunuch*'s converſion does not furniſh any abſolute proof of his having been baptized by *immerſion*. Indeed the *contrary* is ſuppoſable. For, as the Eunuch cou'd not have been prepared for an unexpected plunge under water; it is unnatural to ſuppoſe that *Philip* ſent him away dripping wet, as he had a journey

ney to purſue; eſpecially as ſuch a circumſtance might inſpire the Eunuch with an unfavorable idea of chriſtianity, juſt at his firſt ſetting out. —— As to the manner in which the *jailor* was baptized, I think it ſeems more than probable, it cou'd not have been by *dipping*; ſince the place (a *dungeon,)* the time *(midnight,)* and other concomitant circumſtances, muſt have rendered *immerſion* incommodious and even impoſſible; unleſs you adopt an abſurd and improbable ſuppoſition that the jailor was provided with a *baptiſtery* in his houſe.

(4) However even ſuppoſing that in *hot* countries and upon particular occaſions, baptiſm was adminiſtered by *immerſion*; yet this is no proof that this was *always* the caſe; for even Scripture itſelf abundantly intimates the contrary, and ſo does the uſage of the Church for many centuries back, as well as that of the moſt pure and flouriſhing proteſtant Churches in the preſent day.

In certain circumſtances and upon ſome particular occaſions, *dipping* wou'd be not only impracticable, but likewiſe attended with conſiderable *danger.* — For inſtance. Suppoſe, Sir, that you were called to viſit the ſick-bed of an abandoned infidel, a carnal Jew, or a deluded Quaker; that any one of theſe three avowed enemies to the chriſtian ſacraments was happily convinced of his errors through your inſtrumentality; and that upon the removal of his prejudices againſt the goſpel of the bleſſed GOD, he requeſted you to admit him

him to the New Teſtament ſeal of the covenant? Wou'd you, as a diſpenſer of baptiſm, inſiſt, that the party, laboring under an acute diſorder, racked with pain, and perhaps juſt launching into eternity, ſhou'd be taken out of bed, and plunged head-over-ears in a bath? Or in ſuch circumſtances, wou'd not *humanity*, *ſcripture*, and unavoidable *neceſſity* ſo far overcome your ceremonial prejudices, as to ſuggeſt the propriety of adminiſtering the baptiſmal water by *ſprinkling*, or *pouring?* And as ſuch a circumſtance may often occur, in your viſits to ſick people; muſt you not, either, omit altogether what you ſay is "eſ-"ſential to the obedience of faith?" (which upon your principle muſt be an *eſſential omiſſion,)* or elſe do that, which might accelerate their departure out of the world? or be driven to the humane neceſſity of *ſprinkling* ſome of your dying converts? ——Or, ſuppoſe that a woman, far advanced in her pregnancy, ſhou'd happen to be one of your *candidates*; wou'd not tenderneſs for the *peculiar circumſtances* of the mother and the unborn infant, (not to ſay *decency,)* ſuggeſt the poſtponing an unimportant ceremony, which might turn out "a "watery *grave*" with a witneſs, to *both* parties? eſpecially if the *immerſion* ſhou'd take place in the rigorous ſeaſon of winter? Wou'd not therefore *ſprinkling*, in this caſe, be more proper, and every whit as efficacious? "O but we might do it in "*faith.*" Nay, you ſhou'd rather have ſaid, "in "*preſumption,*" for I believe *faith* has nothing to do

do with the matter. However if *immerſion* in ſuch dangerous circumſtances be *done* in faith; why might it not be *delayed* in faith? I am certain, that, even in caſe of *death*, ſuch a procraſtination wou'd not in the leaſt affect the eternal welfare of either mother or child; ſince it is promiſed, "She ſhall be *ſaved* in child-bearing (not "if ſhe is *dipped*) but if they continue in *faith* "and *love*, and *holineſs* with *ſobriety*." i. *Tim.* ii. 15.

Conſidering then that the nature of a climate, the ſeaſon of the year, the peculiar ſituation of ſick perſons, and of pregnant women, and various other circumſtances might concur to render *dipping*, extremely abſurd, dangerous, and even *cruel*; I ſay conſidering this, I am much ſurpriſed, Sir, to hear that in one of your inconcluſive and unbecoming illuſtrations, you aſked your audience, whether "if the *ſprinkling* of their "pots, cups, &c. wou'd *cleanſe* them." This was deſigned as another vulgar reflection upon the miniſters in the eſtabliſhment and among the diſſenters. A judicious friend of mine, who heard and ſmiled at the weakneſs of this coarſe ſimilitude, obſerved, that "if the pots or cups were "to be wrapt in *cloths*, and drawn ſuddenly thro' "the water, they wou'd not be a whit cleaner "by ſuch an operation, than if they were *ſprin-* "*kled*." This was a ſmart reply, and in your own *ſtyle* too, Sir, I ſhall leave the proper application of it to yourſelf, and the immerged *candidates*.

8 I wonder, dear Sir, you wou'd drop such low hints about the *cleansing* quality of *immersion*. Is it not possible, that sometimes in one of your zealous paroxysms upon this favorite subject, you may forget the important observation of the Apostle. "Baptism doth now save us (*not* the putting "away of the filth of the *flesh*, but the answer of "a good conscience toward GOD!)" i. *Pet.* iii. 21. Lest you shou'd overlook the point of moment in this text, permit me to suggest a little paraphrase upon it.——The conscience is rendered *good*, when it is *sprinkled* from the evil of guilt, and the *sense* of condemnation, by the blood of *Christ*, and when "it is purged from *dead works* to serve the "living GOD." *Heb.* ix. 14. — x. 22. Here is a two-fold work of purification which must pass upon a guilty conscience and a polluted heart; and which is effected thro' the powerful efficacy of the *blood of sprinkling*. The removal of guilt from the one, and the sanctification of the other, are symbolically represented in the ordinance of baptism; wherein the element of water operates on the body, as the blood and Spirit of *Christ* do upon the immortal soul. Here then we are presented with the harmonious and significant coagency of the "Three that bear witness on *earth*." i. *John*, v. 8. the *sprinkling* of the BLOOD of *Christ* in *justification*, the *sprinkling* of the SPIRIT of *Christ* in *sanctification*, and the *sprinkling* of the baptismal WATER in sealing those blessings on the heart and conscience. These "three agree "in

" in one" and the ſame uniform teſtimony to the work, offices, and perſon of HIM who "came " by water and blood,"—*in one* and the ſame glorious co-operation in the ſalvation of ſinners—and *in one* and the ſame indiſſoluble connection between *Chriſt*, his blood, his Spirit, his ſacraments, his goſpel, his miniſters, his people. The water in baptiſm only puts away the filth of the *fleſh*; but the Spirit and blood remove the pollution of the *ſoul*. The former operates dependently upon and in ſubordination to the co-efficiency of the latter; without which, all the pouring, ſprinkling, or dipping in the world, cannot purge a guilty conſcience.

When therefore you urge *immerſion*, wou'd it not be much more to the purpoſe, if you wou'd expatiate upon the purifying virtue of the Redeemer's blood and Spirit, inſtead of laying ſuch an emphaſis on your favorite mode of baptizing? Wou'd it not tend to the awakening and undeceiving your candidates, rather to preſs on them the important neceſſity of the *anſwer of a good conſcience toward* GOD, than to amuſe them with humorous illuſtrations, which are ſo apt to divert the mind from the grand point? And, inſtead of propoſing any ſimilitudes, which wou'd inſinuate, that baptiſmal water in *immerſion, cleanſes* better than by *pouring* or *ſprinkling*; wou'd it not be more conducive to edification, more conſiſtent with your important function, and more evangelical, to preach that *one* eſſential *baptiſm* of the

Holy Ghoſt, without which we can never enter heaven whether we be ſprinkled or dipped?

9 You obſerve, Sir, I am fond of uſing the term *ſprinkling*, and for no other reaſon, but becauſe it is the favorite phraſeology of the Holy Ghoſt in his word. "Moſes took the blood of calves and "of goats with *water*, and SPRINKLED both "the *book* and all the *people*. He SPRINKLED "likewiſe the tabernacle, and all the *veſſels* of the miniſtry." *Heb.* ix. 19. 21. Now, Sir, can you poſſibly entertain a doubt, whether the *people* and the *veſſels* were as effectually *cleanſed* by *ſprinkling*, as if both the one and the other had been *dipped* in a baptiſtery of blood? If ſuch a doubt ſhou'd remain, the Apoſtle I hope will remove it. "Al-"moſt all things are by the law *purged*, καθαριζεται "purified, cleanſed by the (ſprinkling of) blood." *Heb.* ix. 22. So that, if both *perſons* and *veſſels* might be ſaid to have been legally purified or baptized by *ſprinkling*, under the law; is it not rational and ſcriptural to appropriate the *term*, and to adopt the *mode*, under the goſpel? And does not your ſimilitude conſequently fall to the ground? which inſinuates that "a veſſel cannot "be legally *cleanſed*, unleſs it be *dipt*, or that a "perſon may not be evangelically purified, un-"leſs his *whole body* be *immerged* in the ſacramen-"tary element." Beſides; does not the very *mode* of adminiſtering *circumciſion* refute this idea? That ordinance repreſented the mortification of the heart to ſin, the ſeal of the covenant, and the

cutting

cutting-off of every carnal ſuperfluity connected with corrupt fleſh and blood. Though it manifeſtly implied a death of the *whole* man to ſin, and a conſecration of the *whole* heart to GOD, it was nevertheleſs applied to but a ſmall *part* of the body. Yet, who will dare ſay that it was not therefore *effectual?* Why indeed, according to the ideas of a *baptiſt*, who ſeems to make the eſſence of a ſacrament to conſiſt in its application to the *whole* body, circumciſion ought to have been diſpenſed by an *univerſal excoriation.* *

10 The Apoſtle records that *Moſes* by faith "kept the paſſover and the *ſprinkling* of blood." *Heb.* xi. 28. The greek word is προσχυσιν *affuſion*, or *pouring to*, which our tranſlators very properly render *ſprinkling*; becauſe as a bunch of hyſſop was the inſtrument uſed in applying the blood of the paſchal lamb, it muſt have been conſequently *ſprinkled.* The inſtituted *means* then of *Iſrael's* deliverance from the deſtroying angel was the *blood* of the paſſover; the *manner* of application was by *ſprinkling*; and the ſalvation effected was, not thro' the *quantity*, but the *quality* of the paſchal blood; one *drop* of which upon an *Iſraelite's* door, wou'd have been as efficacious a preſervative, as if both the houſe and houſhold had been *dipt* in blood. If then, *ſprinkling* was upon this important occaſion, an effectual and ſignificant *ſign*; why may it not be equally ſo under the preſent diſpenſation? Can not the ſalvation of the Son

* Fleaing of the whole ſkin.

Son of GOD be as really ſealed in the *ſprinkling* of a little baptiſmal water, now, as a temporal ſalvation was of old thro' the *ſprinkling* of a little blood?

I hope, dear Sir, by this time, your prejudices againſt the *word* ſprinkling, and the *mode* it implies, are in ſome ſmall degree dropt; eſpecially, as both the one and the other have the ſanction of the Holy Ghoſt himſelf. I cou'd wiſh, that you and all your baptiſt-brethren, inſtead of laying ſuch a legal ſtreſs on going under water, wou'd exhauſt all your arguments and exhortations in pointing your hearers to the fountain of Immanuel's blood, which alone can waſh the filthy Æthiop white; and to that true "waſhing "of regeneration and renewing of the Holy "Ghoſt," without which, whoſoever liveth, is counted dead before GOD. Leſt ſome of your candidates for dipping ſhou'd go down to their "*watery grave*," and at laſt to the grave of death, with "a LYE in their right hand;" tell them, O tell them, Sir, that not all the water in *Jordan* can waſh away their innate pollution; and that

No *outward forms* can make them *clean*,
The LEPROSY lies deep *within*.

Inſtead of ridiculing your brethren, who think they have ſcriptural authority for differing from you on the unimportant ſubject of *dipping*, learn at leaſt to ſpeak *tenderly* of them, if you think they do not deſerve an *honorable* mention. For whatever you may think of many of thoſe, who

are

are not of *the church*, (as you call your ſect) I am fully perſuaded, and I hope in your *cooler* moments you yourſelf will acknowledge) they are "the angels of the churches and the glory of "*Chriſt*." — Inſtead of exciting the contempt of your hearers for the eſtabliſhed church, by taking a detached portion of her *ſervice*, and making it the object of an ungenerous ſneer; ſtrive to treat our venerable *Alma Mater* with ſome degree of delicacy and decorum: for you know in your conſcience, that her *doctrinal ſyſtem* is built upon the foundation of the Apoſtles and Prophets; and that your own diſſent from her, is rather a diſſent of *diſcipline* and *non-eſſentials*, than of *doctrine* and *eſſentials*.

I ſhou'd now take my leave of you, Sir, but that I have conſidered only one *half* of the ſubject which induced me to take up my pen. And, as that which remains is a point of great importance, I ſhou'd certainly do great injuſtice to my readers, to my ſubject, to myſelf, and to you, Sir, if I paſſed it over un-noticed. — I have already endeavored to prove from ſcripture, reaſon, and facts, that *dipping* is by no means eſſential to the mode of diſpenſing baptiſm † — that the greek word βαπτιζω has not the *limited* ſignification, which *baptiſts*

† That baptizing by *immerſion* was often diſpenſed with in caſes of unavoidable neceſſity, and even in hot countries, is plain, from what *Cornelius* Biſhop of *Rome*, *Anno Dom.* 251, ſays concerning *Novatian*, "ἐν ἀυλῃ ἐν κλινῃ ἡ ἐκεῖθο περιχυθεὶς." "He was baptized by affuſion, or ſprinkling, in the bed in which he lay." —— But this is ſtill more evident from the teſtimony of St. *Cyprian*.

baptiſts wou'd affix to it; but that it includes the ideas of *pouring-out*, *rinſing*, *ſprinkling* and *waſhing* in general—that the obſervations you lately made on the ſubject, were unſolid and unargumentative—and that your *manner* of animadverting on thoſe churches which differ from you, was, in the eſtimation of many of your judicious hearers, indelicate, un-catholic, and ſevere. But, I proceed now to conſider ſome of your ſtrictures on

Cyprian. The opinion of this venerable father had been aſked, whether one in the communion of the church, having been partaker of *clynic baptiſm*, or baptiſm *in bed*, ought to be re-baptized. To this he anſwers, "You inquire, what I think of ſuch as obtain the grace (of baptiſm) in time of their ſickneſs and infirmity; whether they are to be accounted lawful (lawfully baptized) chriſtians, becauſe they are not waſhed *all over*, with the water of ſalvation, but have only *ſome* of it *poured* on them. I judge thus: that the divine favors are not *maimed* or *weakened*, ſo that any thing leſs than the *whole* of them is conveyed; for the contagion of ſin is not in the ſacrament waſhed off by the ſame *meaſures*, that the dirt of the *ſkin* and of the *body* is waſhed off in an ordinary bath: ſo as that there ſhou'd be any neceſſity of *ſoap*, and a *large fiſh-pond* or *pool*. In the ſacraments, when *neceſſity* compels, the *ſhorteſt* ways of tranſacting the divine matters, do by GOD's gracious diſpenſation, confer the WHOLE BENEFIT. And no man need therefore think otherwiſe, becauſe theſe ſick people, when they receive the grace of our LORD, have nothing but an *affuſion* or *ſprinkling*; as the holy ſcripture by the prophet *Ezekiel* ſays, *I will* SPRINKLE *clean water upon you, and you ſhall be clean*, &c. —— Therefore, if any one think that they obtain no benefit as having only an *affuſion* of the water of ſalvation; don't let him *miſtake* ſo far, as that the parties if they recover of their ſickneſs ſhou'd be *baptized again*." —— The great Dr. *Whitaker* ſays, "In the caſe of *infants*, and of *ſickly* people, I think *ſprinkling* ſufficient." —— And our great reformer *Wickliff* ſays, in *Trialog*. l. iv. c. 11. "It is not material whether they be *dipped*, *once*, or *thrice*, or water be *poured* on their heads." See *Wall*'s Hiſtory of Infant-Baptiſm.

on *infant-baptiſm*, and to vindicate that new-teſtament ſign and ſeal of the covenant from the prejudices, oppoſition, and miſrepreſentation of *anabaptiſm*.

II. The grand point which the reformed churches contend for, in their oppoſition to *anabaptiſm* is, the admiſſion of infants into the viſible church by the ordinance of *baptiſm*; which is both a ſign and ſeal of the bleſſings of the covenant, and is a manifeſt *ſuccedaneum* to the old-teſtament rite of *circumciſion*. The children of *God*'s Iſrael were taken into covenant with him under the law; and we maintain that this privilege is by no means loſt under the goſpel-diſpenſation, but is ſtill continued to the viſible church, by the inſtitution of infant-baptiſm.

This the *Baptiſts* have always denied; and they not only do not baptize their own children, but likewiſe rebaptize all their proſelytes, though they may have been baptized before in their infancy. This latter circumſtance has deſervedly procured for them the name of *Anabaptiſts*, or *rebaptizers*; though they do not chooſe to embrace this appellation themſelves, becauſe they wou'd inſinuate that *infant*-baptiſm is no baptiſm at all.

By rejecting this ſignificant goſpel rite, they mutilate the new-teſtament church in one of her important ſacraments; they deprive the children of believing parents of a privilege, which they en-

joyed under the diſpenſation of Moſes, and which *God* never took from them under that of *Chriſt*; and, by preſſing adult-immerſion with bigoted zeal on thoſe who were baptized in infancy, they have greatly annoyed the peace of the reformed churches, and embarraſſed the minds of the ſimple and uneſtabliſhed.

Whatever *other* advantages the *Anabaptiſts* may have on their ſide, they certainly have not that of *antiquity*, * for we hear nothing conſiderable of them till about the year 1517. Their origin was mean; their principles were corrupt; their morals depraved; and their diſſent from the reformed churches, was then deemed heretical. Beſides the vitious tendency of their principles, and the ſcandalous nature of their lives, they were *fanatics* † in the higheſt degree. They preached up an abſolute freedom from all ſubjection to the civil power; which, by an act of enthuſiaſm and rebellion, they labored to monopolize themſelves. They affected to eſtabliſh a *ſpiritual* regency, like the mad Fifth-Monarchy-men in Charles the ſecond's reign. And the *king* of this new Jeruſalem was

* Good Mr. *Philpot*, who flouriſhed and was martyred during the bloody auſpices of *Queen Mary*, in a letter to a fellow-priſoner of his on the ſubject of infant-baptiſm, ſays, "The verity of "*antiquity* is on *our* ſide: and the *Anabaptiſts* have nothing but *lyes* "for them and new imaginations; which *feign* the baptiſm of "children to be a Pope's commandment." *Wall*'s hiſtory, P. 424.

† They pretended to prophecy and revelation: and one *Thomas Muncer* blaſphemouſly ſtyled himſelf *the ſword of the Lord and of Gideon*.

one

one *John* of *Leyden*. This mad ring-leader, at the head of his ranting ſect, ſeized on *Munſter* a town in Germany; where he was killed in the midſt of his fooliſh uſurpation, and his ſect diſperſed in the year 1536. From this time they ſeem to have been cured of their *civil* pretenſions, but ſtill retained their *religious* peculiarities reſpecting adult-immerſion.

The *Anabaptiſts* made their appearance in Germany a little after the remarkable period of *Luther*'s reformation. As their ſentiments and conduct attracted his attention, the impiety of both received many a ſevere ſcourge from the tongue and pen of that great reformer. In his epiſtle to the *Galatians*, he paints their enormities in the moſt hideous, yet true colors; and gives them ſuch a chaſtiſement as their cauſe deſerved.

Calvin is next upon the liſt of thoſe, who encountered the *Anabaptiſts*, and detected the fallacious tendency of their errors. In his *Inſtitutes*, he conſiders all the parts of the controverſy relative to infant-baptiſm, and, in the moſt argumentative and ſcriptural manner, purſues *anabaptiſm* thro' all thoſe low ſubterfuges and pitiful evaſions, under which it has ever been obliged to ſcreen itſelf from the vigorous attacks of ſcripture and reaſon; eſpecially when theſe weapons have been brandiſhed by ſuch champions for truth, as *Luther* and *Calvin*.

A cotemporary of *Calvin*, and a fiery zealot on the ſubject of adult-baptiſm, was one *Servetus*.

This unhappy man, who was a peſt to the church of *Geneva*, took up weapons in defence of the cauſe of the *Anabaptiſts*, and (as Calvin ſaith in his *Inſtitutes*) " was the great glory of that company"; (a *glory*, by the bye, which *anabaptiſm*, whether ancient or modern, has no reaſon to be very proud of) *Servetus*, in muſtering all his logical forces, contrived to glean together twenty arguments, ſuch as they are; which he levelled againſt the opinion of the reformed churches on the right of infant-baptiſm. Theſe twenty arguments, (or rather, vile *ſophiſms*) *Calvin* enumerates, attacks, and refutes; and cloſes his refutation of the Sophiſter's quibbles, by ſaying, " I truſt I have now proved " with what feeble ſuccours *Servetus* hath holpen " his *ſilly brethren* the *Anabaptiſts*."

Among the *modern* advocates for the new-teſtament ordinance of infant-baptiſm, I know none ſuperior, and very few equal to *Mr. Boſtwick*. This excellent writer was Miniſter of the preſbyterian church in *New York*, and died, in the midſt of great uſefulneſs, in the year 1763, and only in the 44th year of his age. Some perplexities among his flock, occaſioned by the intruſion of *anabaptiſm*, obliged him to defend the right of infant-baptiſm, in ſeveral maſterly diſcourſes, delivered to his congregation on that ſubject. Theſe diſcourſes are abridged, and united. The main arguments are adduced; and, being methodically arranged, exhibit, in a ſmall compaſs, a firm battery of ſcripture and reaſon, which bids defiance

to

to the attacks of all the *Anabaptiſts* in the world. The *ſtyle* of Mr. Boſtwick's vindication is nervous and elegant; his *method*, extremely perſpicuous and conciſe; and his *arguments* are deep, weighty, and concluſive.

I have produced this little ſketch, reſpecting the riſe, progreſs, and oppoſition of the *German Anabaptiſts*, not in order to compare them with their brethren of that denomination in *this* kingdom. I rather rejoice in having an opportunity of exhibiting ſuch a ſtriking *contraſt*. For, the only likeneſs I can trace between the parents and their children, conſiſts but in *one* point; the *unlikeneſs*, in *many* particulars. The former were rebels, enthuſiaſts, ranters, antinomians; but the latter are peaceable ſubjects; many of them are ſound, orthodox chriſtians; and in general, the *Anabaptiſts* in this kingdom conſtitute a very reſpectable body of proteſtant-diſſenters. The only feature wherein modern *Anabaptiſts* ſeem to reſemble their *German* anceſtors, conſiſts, in their ſtrong attachment to adult-baptiſm. What a pity, when the veſſel had been purged from the putrid mixture of *rebellion*, *ranteriſm*, and *impiety*, that it was not alſo purified from the foul taint of a *ſacramental error*, and the four dregs of *party-bigotry!* Then the reſemblance between *German* and *Engliſh* anabaptiſm, wou'd have intirely ceaſed. But I forget the poet's obſervation;

Quo ſemel eſt imbuta recens, ſervabit odorem
Teſta DIU.———————.

Though

Though you may have thought me *tedious* in producing this little ſketch from church-hiſtory, concerning the origin of your *German* brethren; yet, I preſume you will not deem me *impertinent* in ſo doing, ſince ſuch a circumſtance ſhews, that *anabaptiſm* has been oppoſed by ſome of the brighteſt ornaments in the church of *Chriſt*; and that thoſe, who firſt rejected infant-baptiſm, were the *vileſt* of men, and therefore very unlikely to have been under the guidance of the *Spirit of truth*. And, though I verily believe many of the modern *Anabaptiſts* are ſpiritually-minded men; yet, methinks, the ſource, from whence they have derived their peculiar ſentiment, ought to excite ſuſpicions that it is not of ſcriptural and primitive authenticity.

I am fully perſuaded, that the matter in debate is not of an indifferent nature; and therefore that every circumſtance, which points out the novelty and evil tendency of original *anabaptiſm*, ſerves to throw light on the nature of the preſent ſubject. "If infant-baptiſm be a meer nullity (ſays *Mr. Boſtwick*) as ſome pretend; then we, together with the generality of the proteſtant churches, are, in fact, a company of unbaptized *heathens*; who have neither churches, miniſters, nor ordinances, according to the inſtitution of *Jeſus Chriſt*. And although it muſt be allowed, that there are, and always have been, vaſtly more truly-religious people, who have been baptized in *infancy*, than others; yet, all who have been ſo baptized, are,

on

on theſe principles (of the anabaptiſts) *out* of the viſible church; and the conſequence will be, that greater numbers are ſaved *out* of the church, than *in* it; which is very *abſurd*, to ſay nothing worſe." — Again, "If infant-baptiſm be a divine inſtitution, then, they who conſent to be baptized in their adult age, do, in that tranſaction neceſſarily renounce a divine inſtitution, and an ordinance of *Jeſus Chriſt*; and, as it were, vacate the former ſeal of the covenant between GOD and them; they practically ſay, there are no baptized perſons, no regular miniſters, nor ordinances, in all the numerous profeſſing churches, but their own."

Conſidering then, that ſuch important evils reſult from a reception of your peculiar tenet; that it has been ever oppoſed by the reformed churches; that ſome of truth's brigheſt ornaments have made it matter of earneſt debate; and that the church of which I have the happineſs to be a member, manifeſtly rejects it as an error; I flatter myſelf, you will not think it unreaſonable or prepoſterous in me to ſtand forth in defence of that very ſacrament, by which I myſelf was made an *initiated* "member of CHRIST's" viſible church "a child of GOD" by an external covenanted relation, and "an inheritor of the kingdom of heaven" or a poſſeſſor of the privileges of that goſpel-kingdom, which *John* the Baptiſt pointed to, when he ſaid, "the kingdom of heaven is at hand", and to which CHRIST himſelf referred

ferred, saying, " Of such (little children) is the kingdom of heaven" ; of which privileges, baptism, the seal of the covenant, is surely not the least.

But notwithstanding the voice of antiquity, and the usage of all the reformed churches in favor of infant-baptism, you still think *scripture* is on your side. If that can be proved, it must be acknowledged that such divine sanction ought to turn the ballance, and outweigh all the most venerable *human* authority. But, we, on the other hand, are convinced that scripture is *our* friend, and are therefore willing to rest the matter on the decisions of that infallible judge. Let me however, whisper into your ear, a hint of no inconsiderable moment; and that is, if the baptizing of infants can, by an uninterrupted and authentic chain of church-history, be traced (as it most undeniably can) even to the cotemporaries of the apostles and some of their most eminent disciples; then surely, such a circumstance makes more strongly for *us*, then a retrospect to the *German Ranters* can for the present *Anabaptists*. However, let us see how you defend the point from *scripture*.

1 I find it is customary with baptist-ministers, to preach a sermon, suitable and preparatory to *dipping*; which sermon is generally founded upon some apposite portion of scripture. This, it seems, you did in this town; and chose for your text i. *Pet.* ii. 21. " Leaving us an *example*, " that

" that ye ſhould follow his ſteps."—What your audience in general may have thought reſpecting the ſuitableneſs of this text, I cannot tell. I will however venture to affirm, Sir, that you were rather unfortunate in your choice. My Bible is now before me; and, while I am attentively examining the context, and carefully peruſing the whole chapter; to my aſtoniſhment, I cannot find the ſmalleſt trace of that ſubject, which you thought proper to eſtabliſh on the words of the apoſtle. The *chapter* is introduced with an exhortation to the new-born babes in CHRIST, to lay aſide certain abominable tempers, which might vitiate their taſte for the unadulterated milk of the word—to come to CHRIST as to a living ſtone, that they might be built up, in their moſt holy faith, a ſpiritual houſe, &c.—their peculiar privileges, dignity, obligation to holineſs, &c. are repreſented under the titles of " choſen generation, royal prieſt-" wood, &c." — they are exhorted to abſtain from fleſhly luſts, and to have their converſation *honeſt* among the gentiles—not to be *petulant* to the higher powers, but quietly to ſubmit to every ordinance of man, for the LORD's ſake—to live as the free-men of CHRIST; but not ſo to *abuſe* that liberty as to make it a religious *cloke* for *maliciouſneſs*—to *honour* all men, by a calm, loving, reſpectful deportment—relative duties are enforced—and then, the *context* exhibits CHRIST as the ſpotleſs example of univerſal obedience;

of guileleſſneſs, meekneſs, patience, reſignation, &c. &c.

To theſe heavenly tempers, which are of more worth than the *gold of Ophir*, and of greater importance in real chriſtianity than ten thouſand dippings of the body, believers are *called*; and to theſe the apoſtle exhorts them by propoſing to their imitation the immaculate obedience of the bleſſed *Jeſus*. But is there here the ſmalleſt reference made to adult-immerſion? The wiſe apoſtle dwells intirely upon what he himſelf calls "the anſwer of a good conſcience towards GOD;" but drops not a ſingle hint about "putting "away the filth of the fleſh." And yet, if he thought as you do, that "adult-dipping is *eſſen-* "*tial* to the *obedience* of *faith*;" I appeal to your own ſenſe and candor, whether the apoſtle wou'd have *omitted* it in his catalogue of *imitabilia** in the life of CHRIST; and whether ſuch *omiſſion* does not imply, that, ſo far from conſtituting an eſſential part of the *obedience* of faith, it deſerves to be ranked among the *non-eſſentials?*

2 To be explicit with you, Sir; I by no means approve of a method adopted by many preachers in their public harangues; which conſiſts in making choice of a text, that perhaps is as remote from their ſubject, as the eaſt is from the weſt. This incoherent mode of preaching is ſuggeſted often by *ignorance*, or

* Things to be imitated.

bigotry;

bigotry; and not ſeldom, by contemptible *vanity*. And, although an injudicious audience might applaud ſuch incoherency, and greatly admire the preacher, while he ſtrains every nerve, in order to diſplay his great abilities; yet I am convinced ſuch preaching ſeldom tends to *edification*. If indeed, it was adopted, merely to *illuſtrate* a favorite tenet, the abſurdity wou'd not be ſo great. But, when it is uſed, with an intent to *eſtabliſh*, and to *demonſtrate*, it then becomes not only highly abſurd, but extremely *dangerous* too. By ſuch a mode, a man might graft on *God*'s word, the moſt egregious nonſenſe, the moſt horrid blaſphemy, or the moſt damnable hereſy. An inſtance of the *firſt* of theſe three evils, I remember to have heard of, in an ignorant, bigoted *Secedor*; who would inſiſt, that the *parchments*, which *Paul* left at *Troas*, and about which he was ſo anxious, muſt have been "the *ſoolamn lague aund coov'nant*." *

3 But you ſtill think, that your text ſufficiently warranted your applying it to *Chriſt*'s baptiſm; and, taking it for granted that he was *immerged* by *John* the *Baptiſt*, you therefore propoſed the Redeemer as an example to be followed in adult-baptiſm, as well as in every thing elſe. But, according to this mode of *extending* and *applying* ſcripture, you might have propoſed *Chriſt* as an example for many things, utterly impracticable, and groſsly abſurd. For inſtance; according to

* He meant to have ſaid "*the ſolemn league and covenant*."

this

this rule, we ought never to be baptized, till we have arrived at the age of 30 years; no where, but in *Jordan*, and by none, but *John*, the ſon of *Zacharias*. The firſt of theſe abſurd punctilios, *Servetus* literally inſiſted upon; enjoining the 30th year as the only proper time for baptiſm, though (as *Calvin* ſays of this blundering *Anabaptiſt*) "when he ſtiffly required this time in others, yet "he began at the 21ſt year of his age to boaſt him-"ſelf to be a *prophet*: hereby aſſuming to himſelf "the office of a *teacher*, before he could (upon his "*own* principle) be a *member* of the church."

4 However, you will perhaps aſk, "if *Chriſt* "has not left us an example of adult-baptiſm, "which we ought to imitate, why did he not "ſubmit to be baptized *before* he was an *adult?*" To this I reply, that this part of the Redeemer's conduct was founded on a very ſignificant and important circumſtance. As he was made *under the law*, he was therefore *circumciſed* the eighth day, according to the particular requirement of that old-teſtament rite. But as circumciſion, together with every other ceremony, was to be aboliſhed through the introduction of a higher diſpenſation than that of *Moſes*; it was therefore neceſſary that this ſuperior diſpenſation of the goſpel, ſhould be uſhered in by the ordinance of *baptiſm*, as a ſign and ſeal of that covenant, which *circumciſion* of old both ſignified and confirmed. Now although, *John* baptized vaſt numbers *before* he adminiſtered that ordinance to *Chriſt*; yet "the

" the kingdom of heaven," or the actual opening of the goſpel-kingdom, was then only *at hand*. But, when the Son of *God* himſelf was baptized in *Jordan*, then he " that hath the key of David" revealed the rich treaſures of the new-teſtament, and opened a door of admiſſion into the goſpel-diſpenſation. This was the period of *Chriſt*'s ſolemn inauguration to his public office, which was announced and confirmed by his Father's audible teſtimony from heaven, and by the deſcent of the Holy Ghoſt. Into this public office he was *initiated* by *baptiſm*. Now, as it was particularly commanded under the law that none ſhou'd commence *prieſts* till the 30th year; * in conformity to this legal injunction, our *Lord* deferred his actual aſſumption of the high-prieſthood 'till that time of life; and for that reaſon, he could not, conſiſtently with his *official* capacity, be *baptized* 'till he arrived at the 30th year of his age. Had the Redeemer been *baptized* as well as *circumciſed* in his *infancy*, we ſhould then probably have inferred, that none *but* infants ought to be partakers of *baptiſm*. And had he been circumciſed as *Abraham* was, when an *adult*, as well as *baptized*, then, we ſhould have confined baptiſm, *intirely* perhaps, to *adults*. Whereas, having ſubmitted to one ordinance in *infancy*, and to the other, in *adult* years, he has thereby ſanctified both ſtates, and exemplified the admiſſion of infants *and* adults

* See *Numbers* iv. 3. compared with *Luke* iv. 23.

into

into the visible church. For, if *Christ*'s having been baptized when an *adult*, be a proof that *none but* adults ought to be *baptized*; then, as *Abraham* was *circumcised* when an *adult*, the same kind of reasoning might be brought to prove that none but adults ought to have been *circumcised* under the law. Thus the arguments of *Anabaptists* on this head prove too much, and consequently involve their tottering cause in unavoidable absurdity; in which I shall leave it for a while, till I present the pious reader with a sweet quotation from *Bishop Hall*'s *contemplations*. "What is *baptism* (says the judicious Prelate) but *evangelical* "*circumcision?* And what was *circumcision* but a "*legal baptism?* One, both *supplied*, and *succeeded* "the other. *Christ* would be *circumcised*, to "sanctify his church that *was*; and *baptized*, to "sanctify his church that *should* be: that so in "*both* testaments he might open a way to heaven. "And, no sooner is the water *poured* on his head, "than the heavens are opened, and the Holy "Ghost is poured on that head which was "*baptized*."

5 However, perhaps you again argue, that the *circumcising* of infants was commanded by a *positive law*; but that the *baptizing* them is no where expressly injoined throughout the whole new-testament. Well, even *supposing* that no *explicit* command to *baptize* infants be found there; yet may there not be an *implicit* one? And will not that as effectually establish the custom, as if it was

expressly

expreſſly commanded ten thouſand times over!? Is there any *poſitive* injunction to be found throughout the whole new-teſtament for the obſervation of the *firſt day* of the week? Yet who doubts whether *that* is our *chriſtian ſabbath?* Where is it *explicitly* commanded that *women* ſhould receive the *Lord's ſupper?* Yet who diſputes their right to that ſacrament? Where is it *expreſſly* injoined that the head of a family ſhould *pray* with his houſhold? Yet what pious man would doubt his obligation to that domeſtic duty? ſince it is *implicitly* urged in various general exhortations to prayer. From whence, as well as from numerous other inſtances, it is evident that *virtual* or *implicit* commands are every whit as *binding*, as the moſt *expreſs* ones.

Indeed an *explicit* command to *baptize* infants was not neceſſary, ſince it was *virtually* (I had almoſt ſaid *expreſsly*) injoined by the very inſtitution of *circumciſion*. For, if that ſign and ſeal of the covenant under the old-teſtament diſpenſation was adminiſtered to *infants*; it was almoſt needleſs to give any freſh *explicit* injunction reſpecting their admiſſion into the viſible church by *baptiſm*: ſince for the ſame reaſon, that they enjoyed that privilege undiſturbed, for near four thouſand years *before* the coming of CHRIST, they ought to be kept in poſſeſſion of it, the rather, *ſince* his incarnation. Becauſe, CHRIST himſelf is the ſame; his *grace* the ſame; his *covenant* the ſame; the *ſeal* of the covenant the ſame in ſignificance and repreſentation;

preſentation; and the *privileges* of the covenant the ſame, under *both* diſpenſations: except in a few particulars, wherein the *new* has conſiderably the advantage of the *old*; which ſuperiority, by the bye, would ceaſe, if *infants* were not to be *baptized*.

6 Did not our bleſſed *Lord* himſelf *virtually* command infants to be *baptized*, in the following addreſs to his diſciples? "Suffer little children to "come unto me, and forbid them not; for, of "ſuch is the kingdom of GOD." *Luke* xviii. 16. The evangeliſt ſays, ver. 15, that "they brought "τα βρεφη *infants* to him." So that *ſome*, at leaſt, among the little ones, upon whom *Chriſt* laid his hands, muſt have been literally in a ſtate of *infancy*. I lay no abſolute ſtreſs upon the circumſtance of their having been *brought* to him. But his declaration that "*of ſuch* is the kingdom of "*God*," ſeems full to the point. The *kingdom of* GOD ſignifies both the new-teſtament diſpenſation of *grace*, and the celeſtial diſpenſation of *glory*. *Infants* are, undeniably, *ſubjects* of the one, and *candidates* for the other; or, in other words, the kingdom of grace, and the kingdom of glory, conſiſt OF SUCH. Now, if *Chriſt* does not ſhut them out of the *gracious* and *glorious* REALITY of *both* kingdoms, is it ſcriptural, is it rational, or is it charitable, to ſuppoſe, he would exclude them from the *ſacrament*, which *initiates* into one, and *ſeals* a *covenant-right* to the other? No. And therefore we will ſing with *Doctor Watts*,

CHRIST

CHRIST ſeals to ſaints his glorious grace,
And not forbids their *infant-race* ;
Their ſeed are ſprinkled with his blood,
Their children *ſet apart* for GOD.

Then let each ſaint with chearful voice,
In this *large* covenant rejoice ;
Young children in their early days,
Shall give the *God of Abrah'm* praiſe !

7. The cloſe of theſe ſweet lines from *Doctor Watts* reminds me of another argument.—In that remarkable interview between *God* and *Abraham*, recorded in *Gen.* xvii. 1, the *Lord* gave the patriarch the following extenſive promiſe, " I will " eſtabliſh my covenant between me and thee, and " thy SEED after thee, in their generations, for an " everlaſting covenant, to be a *God* unto thee, " and to thy SEED after thee." This rich promiſe includes the tenor of the covenant, the ſubſtance of its ineſtimable bleſſings, and the intereſt which *Abraham* and his *ſeed* were to poſſeſs in it for ever. In order that this glorious promiſe and its accompliſhment might be rendered ſtill more *apparently* ſure, the *Lord* gave to *Abraham* the ſacrament of *circumciſion.* The inſtitution of this ordinance was intended as a ſtanding memorial, a viſible token, a ſacramentary *ſign*, and a ratifying *ſeal* of the covenant. But when the *Lord* promiſed the Patriarch " TO BE A GOD TO HIM," (which words imply the very eſſence of the covenant) he included in that covenant-promiſe *Abraham*'s poſterity, adding, " and to thy

" SEED after thee in their generations." And that the patriarch's *infant*-ſeed were comprehended under this clauſe of the covenant-promiſe, is evident, from their having been made partakers of the confirming *ſeal* of *circumciſion*. Now if it can be made appear that the *covenant* confirmed to *Abraham*, was the everlaſting covenant of *grace*; that the promiſe given to him contained the ſubſtance of all the goſpel-promiſes under the new-teſtament diſpenſation; that the patriarch and his *ſeed*, to whom the promiſe was made, comprehended all *God*'s covenanted people to the end of the world; and that circumciſion was a *ſeal* of the covenant, and of the covenant-*promiſe*; then, I think, it muſt appear even to a demonſtration, that if *infants* were taken into a covenant-relation with *God* under the law by the ſacrament of *circumciſion*, they are ſtill irrevocably confirmed in that privilege by the ſucceeding ordinance of *baptiſm*.

(1) That the covenant ratified with Abraham, was the covenant of *grace*, appears evident even from the very *tenor* of it. For thus runs the divine charter, " I will BE A GOD TO THEE, and to thy SEED " after thee." Jehovah was never " a *God*" to any man ſince the violation of the *firſt* covenant, but thro' *Chriſt*. Therefore it was the covenant eſtabliſhed through a Mediator, and conſequently the covenant of *grace*, which *God* made with *Abraham*. But this is ſtill farther evident from the teſtimony of the Apoſtle, " That the bleſſing

" of

" of Abraham" (or the covenant-bleſſing which *God* gave him and his ſeed) " might come on " the *Gentiles* through JESUS CHRIST." *Gal.* iii. 14. And when the ſame Apoſtle in another place recites the privileges extended to believers under the preſent diſpenſation, he expreſsly mentions the very *term* of the covenant which the *Lord* uſed to *Abraham*, " I will BE TO THEM A " GOD, and they ſhall be to me a people." *Heb.* viii. 10. From comparing which paſſages together, it is plain that the covenant made to *Abraham* and to his *ſeed*, is alſo confirmed to all his *gentile* children, and to *their* SEED, from generation to generation.

(2) That the covenant-promiſe given to *Abraham*, contained in it the ſum and ſubſtance of all the goſpel-promiſes under the new-teſtament diſpenſation, appears confirmed by the following expoſitory obſervation of the Apoſtle *Paul*, " *God* " preached before THE GOSPEL unto *Abraham*, " ſaying, *In thee ſhall all nations be bleſſed.*" *Gal.* iii. 8. It does not militate againſt the main argument, that this promiſe ſeems different from that made to the patriarch and his *ſeed*. The difference is only in *word*, not in *ſentiment*. For, as all nations were bleſſed in *Abraham*, becauſe *Chriſt*'s lineal deſcent was traced from him; and the *Lord* could promiſe " to be his *God*" only through the *Mediator* of the covenant; conſequently *one* promiſe is founded upon, interwoven, or virtually the ſame with, the *other*. But this promiſe con-

 tained

tained in it the ſum of the *goſpel*. Therefore goſpel-promiſes under the new-teſtament, are ſubſtantially the ſame with thoſe made to *Abraham* under the old. But thoſe made to the patriarch included his *infant-ſeed*, and were *ſealed* accordingly by *circumciſion*. Therefore the ſame promiſes extend to the infant-ſeed of goſpel-believers, and are ratified by *baptiſm*, our *evangelical* circumciſion. For ſince the promiſes are the ſame in *ſubſtance*, in *ſignification*, in *extent*, ſurely no ſolid reaſon in the world can be alledged, why they ſhould not be the ſame in their mode of *application* by a ſacramentary ſeal.

(3) I am to prove that Abraham's *ſeed*, to whom, as well as himſelf, the grand promiſe was made, did comprehend all *God*'s covenanted people, *Gentiles* as well as *Jews*, and *infants* as well as *adults*, to the end of time. But this indeed the Apoſtle has already done to my hand in *Rom.* iv. 16, "To the end that *the promiſe* might be *ſure* to "*all* the *ſeed*; not to that only which is *of the* "*law*," (not only to that part of *Abraham*'s deſcendents which was placed under the diſpenſation of the *Jewiſh law*,) "but to that" *(gentile ſeed)* "alſo, which is of the faith of *Abraham*— "that he might be the father of *all* them that "believe, though they be *not circumciſed*." ver. 11. Again, "If ye be *Chriſt*'s, then are ye *Abraham*'s "ſeed, and heirs according to the promiſe." *Gal.* iii. 29. From theſe paſſages it is evident that *gentile* believers are *Abraham*'s *ſeed* as well as his immediate

immediate defcendents—that the one are *heirs* of *the promife*, made to *Abraham*, as well as the other—that *both* are Abraham's *feed*, and *God*'s covenanted people—and confequently, that the promife which includes the *infant-feed* of one, extends to the confederate feed of the other; and that both have equally a right to the *feal* of the covenant-relation: unlefs you efpoufe the blafphemous abfurdity, that *Abraham*'s feed under the law enjoyed greater privileges, than *Chrift*'s people under the gofpel. *Credat Judæus Apella; non ego.*

(4) The Apoftle expreffly declares that *circumcifion* was adminiftered under the law as a *feal* of covenant-bleffings. "He received the fign of "circumcifion, a *feal* of the righteoufnefs of the "faith which he had yet being uncircumcifed." *Rom.* iv. 11. † Circumcifion then, was to Abraham a facramentary ratification of his intereft in this grand bleffing of the covenant, the righteoufnefs of faith. But this *feal* was adminiftered to *Abraham*'s infant feed; confequently infants conftituted a part of *God*'s covenanted-people, and had an undoubted right to the bleffings and privileges of their confederate parents. But baptifm is that under the gofpel, which circumcifion was

† "This feems (fays *Doctor Doddridge*) an inconteftible proof that circumcifion was a *feal of the covenant of grace*, and not merely of *temporal promifes*; and confequently obviates the moft conficerable objection, that hath ever been urged againft *infant-baptifm*."—See the *Family Expofitor* on *Rom.* iv. 11.

under

under the law. It is a *ſeal* of the covenant of *grace*; and therefore the Apoſtle calls it the "circumciſion of *Chriſt*," *Col.* ii. 11. or the chriſtian circumciſion.

I have now, Sir, endeavoured, with all the accuracy in my power, to ſtate the four points upon which the hinge of this part of the ſubject principally turns. I think it has been ſufficiently proved that the *Abrahamic* covenant was the covenant of *grace*; from the tenor of its charter, as well as from the expreſs teſtimony of ſcripture—that the *promiſe* made to Abraham contained the ſubſtance of all the goſpel-promiſes given to *God*'s covenanted people under the new teſtament; and therefore included the infant-ſeed of believers under both diſpenſations—that *Abraham*'s *ſeed* comprehended believing Jews and Gentiles, together with their *children* to the end of the world—and that circumciſion under the law was a *ſeal* of covenant-bleſſings, as baptiſm is now under the goſpel. The conſequence then naturally deducible from theſe allowed premiſes, is; that the right of infant-baptiſm is founded upon the covenant of *grace*, upon the comprehenſive extent of covenant-*promiſes*, upon the common *privileges* of Abraham's *ſeed*, and upon the very nature, meaning, and intent of an inſtituted *ſeal*. If then the covenant be the ſame, the promiſes the ſame, the privileges the ſame; why ſhould infants be denied that ordinance, which ſeals thoſe bleſſings now, that once were confirmed to them by circumciſion?

circumciſion? If they are capable of the *thing ſignified* by baptiſm; why not of the outward and viſible *ſign?* If they are made ſuſceptible of the covenant-bleſſings *ſealed*; why ſhould they be debarred the external *ſeal?* If they may be waſhed from their native pollution in the Redeemer's blood; why denied its ſymbol, the baptiſmal laver?

8 The covenant-foundation, upon which the right of infant-baptiſm is eſtabliſhed, makes a grand part of the goſpel-ſyſtem, and is therefore frequently referred to, throughout the inſpired writings. Beſides the paſſages, which I have had occaſion already to quote, upon this important ſubject, I ſhall beg leave to produce one more; which, in my opinion, is not only corroborating, but deciſive alſo. It is the following, "For the "promiſe is to *you*, and to your *children*, and to "all that are *afar off*, even as many as the *Lord* "our *God* ſhall *call*." *Acts* ii. 39.

Theſe words were uttered by the Apoſtle *Peter* upon a very intereſting occaſion. When the outpouring of the Holy Ghoſt upon the day of *Pentecoſt* was ridiculed by ſome who were preſent upon that marvellous occaſion, *Peter* ſtood up in defence of the glorious fact; vindicated the conduct of the Apoſtles; pointed out thoſe prophecies in the old teſtament, which clearly referred to this miraculous effuſion; and then proved that the gift of the Spirit, in his ordinary and extraordinary influences, was a glorious fruit of the Redeemer's

Redeemer's aſcenſion and exaltation; as well as the purchaſe of his meritorious death, and the conſequence of his triumphant reſurrection.

This maſterly vindication was attended with immediate and univerſal ſucceſs. A vaſt multitude, overcome by the invincible power of the Holy Ghoſt, and cut to the heart by the pungency of the Apoſtle's perſuaſive arguments, cried out, "Men and brethren, what ſhall we do?" To this important inquiry the Apoſtle returns as important an anſwer, "Repent and be baptized "every one of you, in the name of *Jeſus Chriſt*, "for the remiſſion of ſins, and ye ſhall receive "the gift of the Holy Ghoſt." And, as a motive for their turning to *God* by repentance; as a ground for their ſubmitting to baptiſm, the ſeal of the covenant; and as a certain pledge of their receiving the gift of the Holy Ghoſt; he urges, "For the promiſe is unto you, and to your "children, &c." As if the Apoſtle ſhould ſay—The promiſe of the Holy Ghoſt, and that grand original promiſe made to *Abraham*, whereby the gift of the Spirit was aſcertained to *him* and his *ſeed*, is to *you*, therefore be *baptized*—But the promiſe is not confined to you *alone*, but is extended to your *children* as *confederate*; and therefore, as the promiſe made to *Abraham* comprehended *his* infant-ſeed, and brought them under *circumciſion* the *ſeal* of the covenant, ſo *your children* are likewiſe intereſted in the ſame promiſe, and therefore to be ſharers with you in the new-teſtament ſeal, *baptiſm*:—

baptiſm :—Yea the ſame promiſe reaches to *all that are afar off*, Gentiles as well as Jews, in the moſt remote part of the globe, the moſt diſtant period of time, or the deepeſt alienation of affection :—even to as many as the *Lord* ſhall *call*, externally by his word, and internally by his Spirit; and to the confederate children of thoſe thus called among the *Gentiles*, to the end of time.

But to this interpretation you are ready to throw in various objections; and I am as ready to *attempt* a removal of them.

(1) Perhaps you will contend, that *the promiſe* in the text, ſignifies *repentance*; and as *repenting* and *believing* the goſpel, can only be performed by *adults*, therefore none, but ſuch as come under that predicament, ought to be *baptized*.—But to aſſert this, is to overlook the peculiar phraſeology of ſcripture, to break the grammatical connection of the ſentences, and to contract the extenſive promiſes of the new covenant. (1) In what part of the inſpired writings is *repentance* ever called *the promiſe?* I defy you, Sir, to produce a ſingle paſſage from the whole word of *God*, wherein that penitential grace is once called by ſuch an eminent and diſtinguiſhing title. But even *ſuppoſing* (though by no means *granting*) that the Apoſtle *did* give it that peculiar appellation; will you infer from thence, that the promiſe would not extend to the *children* of the *Lord*'s covenanted people? The word μετανοια, which we tranſlate *repentance*, properly ſignifies a *change of mind* or a *turning of the*

 heart

heart God-ward. Repentance then is a work of *God,* wrought internally upon the heart. Now cannot the Omnipontent Agent in this work, as eaſily find acceſs to the heart of an *infant,* as to that of an *adult?* You cannot deny this, without blaſphemy. Then, if it be the internal grace that is the *eſſence* of repentance; and if this can be implanted in the breaſts of *infants*; why may not the promiſe of this internal change be made to *them* as well as to *others?* And the ſame obſervation is true with reſpect to *faith.* Though the *expreſs* act of *believing* is practicable only by *adults*; nevertheleſs, *infants* are as capable of the internal *habit* as they. For as one *eſſential* peculiarity of *faith* is to "*purify the heart*;" infants are indiſputably capable of ſuch eſſential purification—But your miſtake on this ſubject ariſes from your always connecting with *repentance* the idea of a public *profeſſion*; which is but a remote circumſtance even in penitent *adults* themſelves, and is by no means an *eſſential* one: ſince the vileſt *hypocrites* may publicly *profeſs* to repent and believe, and yet be as eſtranged from a purifying change of heart, as unbaptized heathens. (2) It is contrary to *grammar,* to make *repentance* the *promiſe* alluded to by the Apoſtle. Let his own words ſpeak, "—Ye ſhall receive the gift of the Holy "Ghoſt: for, the promiſe"—What promiſe? Certainly, of the *Holy Ghoſt:* for, that is the immediate antecedent. This interpretation is agreeable to the ſtyle of ſcripture; which very frequently

quently calls the Spirit "*the promiſe* of the Father, "the holy Spirit of *promiſe*, the *promiſe* of the "Holy Ghoſt." *Acts* i. 4. *Eph.* i. 13. *Acts* ii. 23. Some indeed have ſuppoſed that by *the promiſe*, we are to underſtand that original promiſe made to *Abraham* and his *ſeed*. This ſuppoſition is not altogether deſtitute of ſcripture-ground; for that covenant-promiſe eſtabliſhed with the Patriarch, is frequently called THE PROMISE, κατ' ἐξοχήν by way of eminence and diſtinction. See *Rom.* iv. 13. *Gal.* iii. 19, 29. *Heb.* vi. 13. *Rom.* iv. 16. And indeed it is not unnatural to ſuppoſe this, from the very drift of the Apoſtle's addreſs. For as he was urging upon the Jews the neceſſity of ſubmitting to the goſpel-ordinance of *baptiſm*, this might of conſequence lead him up to that original *promiſe*, by virtue of which *Abraham* and his *ſeed* were taken into covenant with *God* in *circumciſion*. But whether it ſignifies the grand covenant-promiſe, or the promiſe of the *Spirit*, the inferential argument will be the ſame; ſince even the promiſe of the *Spirit* is a covenant-promiſe, and is founded upon that made to *Abraham*. For, thus ſaith the *Lord*, "I will pour my *Spirit* upon "thy *ſeed*, and my bleſſing upon thy *offſpring*." *Iſaiah* xliv. 3. Let any perſon but compare this promiſe with the 5th verſe of the chapter, and he will be convinced, that it extends to the covenant-ſeed of Jews and Gentiles. The argument reſulting from which is; if the covenant-promiſe of the

the *Spirit* included the infant-ſeed of the *one*, ſurely it could not exclude that of the *other*.

(2) You cannot perhaps agree to my interpretation, becauſe it makes the covenant-promiſe extend to the *infant*-ſeed of believers, and gives them a right to *baptiſm*. But why ſhould you object to this? Is it not a *ſcriptural* ſuppoſition? Did not the promiſe reach them under the law? Why not, under the goſpel? "O but the word τεκνοις *children*, ſignifies *deſcendents in general*." Well, and therefore—" it excludes *infants*, and can mean only *adults in particular*." *Logica Bœotienſis!* According to this *particular* mode of interpreting and reaſoning, it ſeems *infants* are *no part* of a people's DESCENDENTS. And when it is ſaid that *Zacharias* and *Elizabeth* had no *child* τεκνον, I ſuppoſe we are to infer, that they had no *grown-up* children. *Argumentum palmarium!* I will endeavour to expoſe the abſurdity and fallacy of this curious notion in a familiar illuſtration.—A king gives a free grant of a large inheritance, connected with certain titles of nobility, to one of his ſubjects, and to his *children* for ever. As faſt as the heirs apparent ſucceed each other, they are veſted with the eſtates and dignities of their anceſtors; the benefits ariſing from which, ſome of them poſſeſs even when in a ſtate of *infancy*. Theſe privileges they enjoy undiſturbed, whether infants or adults, for hundreds and hundreds of years. We will ſuppoſe, that in proceſs of time, a future Monarch makes ſome particular inſtitutions, which

do

do not in the leaſt alter the *eſſential* nature of the original grant, or affect the ſubject of the title-deeds; but only concern the appointment of a new *badge* of nobility. Proper *officers* are delegated to draw out a *fairer* copy of the ancient records; and the original grant is ratified by the king's own *ſeal*; the impreſs of which is upon the whole, the ſame as *of old*, ſome ſmall variation in the *ſymbol* only excepted. Thus the royal *aſſent*, the renewed *deed*, and the affixed *ſeal*, all concur to eſtabliſh the ancient grant, and to make it like "the "law of the *Medes* and *Perſians* which altereth "not." And thus the matter ſtands, for hundreds of years, after this renewed and additional ratification. It happens however, that during the *minority* of ſome of the heirs apparent, certain *litigators*, who envied them their privileges, labor to diſpoſeſs them of the ſame, by an attempt to demonſtrate, that the royal grant *paſſed by* the *infant*-ſucceſſors to the eſtates, and limited the poſſeſſion intirely to the *adult*-branches. As certain *heralds* from the king, as well as the *king himſelf*, had publicly proclaimed the *ſuperiority* of the *latter* grant above the old one, in point of privilege; many were at a loſs to conjecture, upon what the unheard-of innovation of the litigators cou'd poſſibly be founded. The matter at laſt comes to an *ecclairciſſement*; and the whole litigation reſts upon the following circumſtance. In the *old* records, the grant ran thus. "I will be "a king to thee, and to thy *ſeed*." But in the

later

later tranſcript of them, for *ſeed*, is read "*chil-*
"*dren.*" The litigators acknowledge, that the *one* term includes infants and adults; but argue that the *other* ſignifies "*deſcendents in general*," and *therefore* ought to be limited to *adults* ONLY; and that too, even when they acknowledge the ſuperior excellency of the *later* deed.—Now, Sir, what do you think of this little illuſtrative ſtory? Perhaps, you are ready to cry out, "Doth he "not ſpeak *parables?*" Whether my ſpeech be *parabolical* or not, I am ſure it is *true*. And, I appeal to your own candor, whether the ſilly and fallacious evaſion, which I have illuſtrated and expoſed, wou'd not upon any temporal ſubject, excite riſibility and diſguſt? and favor more of litigious quibble, than of ſolid truth? And yet,

——————— *Mutato nomine, de te*
Fabula narratur; ———————

(3) But perhaps you think that the *children* mentioned in the text *muſt* mean *adults*, becauſe only ſuch can be externally *called* by the goſpel; and you are of opinion that the whole promiſe is *limited* to ſuch. If you infer this from the order of the ſentence, your inference will be unfair, abſurd, and ungrammatical. The latter clauſe refers the extent of the promiſe to thoſe that "were afar off;" that is, to the *gentiles*, "even to "as many of *them* as *God* ſhould call" into a church-ſtate externally by his word, and internally by his Spirit. It was neceſſary this reſtriction ſhou'd be made with regard to the *Gentiles*, leſt

leſt *Peter*'s hearers ſhou'd imagine that *all* and *every* of the *Gentiles* ſhou'd be taken into covenant with GOD. But he does not ſay in the former clauſe of the ſentence, what he did in the latter; becauſe thoſe to whom he immediately addreſſed himſelf, were the *children of the covenant* to whoſe infant-ſeed THE PROMISE was made; they were *called*, and their *offspring* were intereſted in *their* call, as *Abraham*'s children were in *his*. But the Apoſtle wou'd let them know that the promiſe reached the *Gentiles* alſo; and that the *children* of as many of *them* as ſhou'd be called, wou'd be intitled to the privileges of their anceſtors.—Beſides; is not this agreeable to the grammatical connection of the ſentence? τοις εις μακραν *thoſe afar off*, is the immediate antecedent to ὁσους *as many as*, or *whoever*; conſequently the verb *call* is grammatically to be reſtricted to the *Gentiles afar off*.

(4) But ſuppoſing that the *promiſe* was to be limited to ſuch of the *children* of the Jews as ſhould be *called*; yet even this conceſſion or ſuppoſition is no argument, that none but *adults* can come under that denomination. *Calling* is either *external* or *internal*; the one, reſpects the general call of the goſpel; the other, is effected by the ſecret operation of the *Holy Ghoſt*. The former cannot be effectual without the concurring influence of the latter; yet the latter can operate effectually, without the leaſt aſſiſtance of the former: that is, *God* can ſpeak powerfully to the *ſoul* by the voice of his *Spirit*, without addreſſing the

the *ear* with the voice of his *goſpel*. If he *cannot* do this, how are *infants* to be ſaved? But ſuppoſing he *can*, then they are manifeſtly the ſubjects of *effectual calling*, as well as *adults*. To prove both the one and the other, I might multiply quotations from the word of *God*. But upon a ſubject ſo ſelf-evident, let *one* ſuffice. "He (John "the Baptiſt) ſhall be *filled* with the *Holy Ghoſt*, "even from his mother's womb." *Luke* i. 15. When *John* was thus *filled* with the Spirit of *God*, was he not effectually *called*? Or, did not the ſame Divine Agent, who ſet apart the *Baptiſt* for a miniſterial employ, likewiſe *ſanctify* him from the womb, that he might be a *holy* veſſel meet for his great Maſter's uſe? And, is the *Baptiſt*'s caſe *ſingular?* Cannot the *Lord* ſanctify, or effectually *call thouſands* of *infants*, as well as one, without the outward and intermediate call of his *word?* And, if they may be the ſubjects of the *inward and ſpiritual grace* of baptiſm; by the effectual call of the *Spirit*; do not Scripture, reaſon, charity, and common ſenſe, unanimouſly ſuggeſt, that they ought to be partakers of *the outward and viſible ſign?* Beſides, if infants' incapacity to hear, and underſtand the outward call of the goſpel, be an argument for excluding them from *baptiſm*; why ſhould not the ſame incapacity have debarred them from the right of *circumciſion* under the law? And, if *God* graciouſly diſpenſed with this incapacity under the diſpenſation of *Moſes*; ſhall we entertain the horrid ſuppoſition, that he is *leſs* gracious

gracious under the mild dispensation of his DEAR SON? No. The *Anabaptist* may swallow such a prepostrous idea: but those, who are hearers of *Christ* and his Apostles, will reject, with holy indignation, such an absurd and un-scriptural hypothesis.

(5) In answer to all this you may perhaps say, "the *meaning* of baptism cannot be fulfilled in "any other than these" * *adults*. This positive assertion I beg leave to deny; and shall endeavor to support my negative with scriptural arguments. (1) Baptism is a sign of the cleansing virtue of *Christ*'s blood. (2) The baptismal water is a symbol of the washing of *regeneration*, and renewing of the Holy Ghost. (3) This new-testament ordinance is an initiatory rite of admission into the visible church, as *circumcision* was, under the law. (4) It is a badge of our covenant-relation to the Father, the Son, and the Holy Ghost, *into* whose *name* we are baptized. (5) Baptism is a *seal* of that covenant-*blessing* which *hath come on the gentiles thro' Jesus Christ*, and which was originally revealed to *Abraham*, in that covenant-promise made to him and his *seed*.

Now I ask, whether *every* and *all* of these important particulars cannot be essentially fulfilled

* These are the very words of an Anabaptist-Minister, in a little systematic creed, which he delivered at his ordination. As the objection is really as *weak*, as it is *popular* among the *Anabaptists*, I hope my refutation of it will appear satisfactory and conclusive, to every unprejudiced reasoner.

in *infants* as well as *adults?* Cannot *they* be made partakers of the purifying virtue of the Redeemer's blood, and the ſanctifying operation of his Spirit? Are not *they* ſubjects of *Chriſt*'s goſpel-kingdom, as well as perſons grown-up? And may not *they* engage, and be intereſted in, the privileges and bleſſings of the new-covenant, as well as *adults?*

Was not circumciſion under the law, what baptiſm is under the goſpel? And is there not a ſignificant reſemblance between theſe two ſacramentary rites, except in the mode of *application?* Do not *both* repreſent our natural corruption? our need of *Chriſt?* our initiation into his church? And are not *both* ſignificant *ſigns* and ratifying *ſeals* of the covenant of grace? I aſk then, if the *meaning* of *circumciſion* cou'd have been fulfilled in *infants* under the law; can any ſcriptural reaſon be aſſigned, why the *meaning* of *baptiſm* cannot be fulfilled in like manner under the goſpel? ſince both *ordinances* are the ſame in *meaning*.

5 Perhaps you urge that "*ſo many* as were baptized in the firſt ages of chriſtianity, *profeſſed* in that ordinance to be *dead to ſin.*" This is a very unfair comment on *Rom.* vi. 3. Let us view the apoſtle's words in their native dreſs, free from the embarraſs of anababtiſt criticiſm. "So many "of us as were *baptized* into *Jeſus Chriſt*, were "baptized into his death." The grand point which the apoſtle means to inforce, is, that as many as were baptized under the chriſtian diſ-

penſation,

penſation, were baptized into the *merit* of *Chriſt's* death, and into an obligation of *dying* to *ſin*. But does he mention a ſingle word about making a public *profeſſion* of this? Is it fair, is it *pious*, firſt to *interpolate* the ſacred text, and then to found a favorite point upon ſuch unwarranted interpolation? By thus taking a detached portion, and either *adding* or *diminiſhing* a word, may not ſcripture be made to ſpeak *any thing?* — It is readily allowed, that ſuch *adults* as were converted from *heatheniſm* or *judaiſm*, were obliged to make a public declaration of their dying to ſin upon their being baptized. But does it follow therefore, that none but *adults* were baptized in the primitive church? Cannot *infants*, as well as *they*, die to ſin, and be baptized into the *merit* of *Chriſt's* death? *Circumciſion* was as ſignificant a ſymbol of a death unto ſin as *baptiſm*. Yet infants were *circumciſed* under the abſolute incapacity of making any public *profeſſion*. And if the want of the one did not incapacitate them for admiſſion to the other, under the law; why ſhould it under the goſpel?

6 Though infants cannot make an *explicit* profeſſion of dying to ſin, yet they can, a *virtual* one. They can even join in taking the LORD for their GOD; and it is well known, that, under the law, they were conſidered as a party in the avowal of the divine cauſe, and in ſome of the moſt ſolemn covenant-acts that ever were eſtabliſhed between GOD and his people.

Of

Of this the following paſſage is a proof. "Ye "ſtand this day, all of you, before the LORD "your God; your captains of your tribes, your "elders, and your officers, with all the men "of Iſrael; your LITTLE-ONES, your wives, "and the ſtranger that is in thy camp; that "thou ſhouldeſt enter into covenant with the "LORD thy God, and into his oath, &c." *Deut.* xxix. 10. N. B. The names of the LITTLE-ONES are particularly recognized upon this ſolemn tranſaction; and *they*, as well as the *aged*, are repreſented as making a public *virtual profeſſion* of allegiance to the GOD of Iſrael, and of entering into *covenant* with him. — Another appoſite paſſage is in *Joel* ii. 15. In order to deprecate the divine vengeance, and to implore mercy, the LORD commands the prophet "to call a ſolemn aſſembly." But who are to compoſe this ſolemn aſſembly? *Only* the *aged?* whoſe venerable years and excellent wiſdom, might grace, dignify, and ſolemnize the awful meeting? No. Even the *hoary head*, and *eloquent tongue*, ſhall not upon this occaſion engroſs *all* the honor. The *Lord* will "ordain ſtrength and "perfect praiſe, even out of the mouth of babes "and ſucklings." Therefore, thus runs the divine injunction, "Gather the people, ſanctify the congregation; aſſemble the *elders*; gather the *children*, and THOSE THAT SUCK THE BREASTS, &c."

What

What therefore upon earth can be more manifeſt, than that *children, little-ones*, and even the new-born infants that *ſuck the breaſts*, can enter into covenant with GOD, and be regiſtered amongſt his people, notwithſtanding their utter inability to make an *explicit profeſſion* of his name? If this was indiſputably the caſe under the law; why ſhould it be diſputed under the goſpel? If the *meaning* of *circumciſion* could be ſo far fulfilled even in *ſucklings*, as that they ſhould have been *once* eſteemed a part of the covenant-people of *God*; why may they not *now* virtually *profeſs* in baptiſm a renunciation of the world, the fleſh and the Devil, when their parents ſolemnly dedicate them to the *Lord* in that ordinance? And why may they not be *ſtill* a party in the covenant-engagements of the *Lord*'s believing people?

From hence therefore, it is plain (1) that *God* never conſidered the *imbecillity* of infants as any bar to their being admitted to the privileges of the covenant; (2) That, as the covenant of *Abraham* is the very ſame under both diſpenſations, the infant-ſeed of believers are ſtill intitled to the *ſeal* of the covenant; (3) that the ancient promiſe made to the *father of the faithful*, and quoted by *Peter*, includes infants as well as adults; (4) that to deny this, is to alter an unalterable grant, to rob infants of their covenant-right, and to *limit*, or give the lye to, the original promiſe made to the *ſeed* of *Abraham*; (5) that to deprive infants of the baptiſmal ſeal, becauſe of their unavoidable inability

inability, is to attempt to teach *God*, and to reflect on his unchangeable goodneſs and wiſdom; (6) that to do this, is highly affronting to the *God of Abraham*, and injurious to the ſuperior glory of the new-teſtament diſpenſation; (7) it is apparent, that the eſſential *meaning* of baptiſm, as it implies pardon of ſin, ſanctification, dying to ſin, introduction to the viſible church, admiſſion to the bleſſings of the covenant, can be as really fulfilled in infants, as in adults; (8) and that the contrary aſſertion is an unmeaning quibble, and carries with it the horrid implication, that infants are not ſubjects of *ſalvation*.

7 Permit me to purſue this laſt idea, horrid as it may ſeem; for I am certain, it is in ſome degree ſuggeſted by *Anabaptiſm*, and I can prove that it has been openly adopted by *Servetus* "the glory of the *Anabaptiſts*." One of his twenty arguments, or wretched ſophiſms, opens its mouth in the following ſhocking manner. "All they abide in death, who *believe* not on the Son of *God*, and the wrath of *God* abideth upon them; therefore *infants*, which cannot believe *(horreſco referens)* LIE IN THEIR DAMNATION." * There, Sir; you ſee, your "glory *Servetus*" *ſpeaks out*, what your ſentiments only ſilently *mutter*. What do you think, Sir, of his damnatory ſentence againſt infants? Does it not carry in its tail the ſting of a ſcorpion, and the poiſon of aſps? How it may

* See *Calvin's Inſtitutes*, tranſlated by *T. Norton*.

affect

affect you, and your brethren, I know not; but I assure you, Sir, the dreadful intimation chills my blood, and fills my whole soul with inexpressible horror. I am far from supposing, that you and modern *Anabaptists* will coincide with *Servetus* in his horrible doctrine respecting infants. Yet, Sir, his arguing was not altogether unlike yours. I suppose he reasoned thus, "None but those that *believe* should be *baptized*: But infants cannot *believe*, therefore infants should not be *baptized*.—None but those that believe and are baptized can be *saved*: But infants cannot believe and consequently ought not to be baptized: Therefore infants cannot be *saved*."

Such, Sir, must have been *Servetus*'s abominable mode of *syllogizing*, before he could give the least color of *reason* or *scripture* to his damnatory argument against infants. And, although you, and other *Anabaptists* may detest the horrid *consequence* of *Servetus*'s logic; yet I dare affirm, Sir, that there is a near affinity between his *premises* and yours. For, *you* infer from *Mark* xvi. 16. that none should be *baptized*, but such as *believe*. *He* from the same scripture, argued, that none but those that believed and were baptized, could be *saved*. *You* exclude infants from *baptism*, because it is written, "He that *believeth* and is baptized." *He*, by the same mode of arguing, excluded them from *salvation*. Therefore, you are driven to the following inevitable dilemma; either to give *Servetus* the right hand of fellowship in his damnatory

damnatory doctrine, or elſe to renounce your interpretation of *his* and *your* favorite ſcripture; and in future to acknowledge that *you* have no more ſcriptural logic for excluding infants from the kingdom of the *goſpel*, than *Servetus* had, for ſhutting them out of the kingdom of *heaven*.

But in further ſupport of your prejudices againſt infant-baptiſm, you and your brethren alledge, that throughout the new teſtament we read only of *adult*-baptiſms. It is true *expreſs* mention is made only of theſe. But would you infer from thence, that *children* were never baptized. If you adopt ſuch a mode of drawing *inferences*, either from the want of *explicit* mention, or even the abſolute *ſilence* of ſcripture, you might eaſily infer, ſometimes, groſs abſurdity; at other times, palpable falſhood. Where is it once *expreſſly* mentioned that the churches of the *Romans*, *Galatians*, *Theſſalonians*, or *Coloſſians* were ever baptized? Yet, to infer from the want of ſuch expreſs mention, as the *Anabaptiſts* do upon the ſubject of infant-baptiſm, would be to reaſon inconſiſtently with the dictates of common ſenſe.

8 But though there be no *explicit* mention of the baptizing of infants in the new teſtament, there is nevertheleſs a very ſtrong *implicit* one. For, it is recorded that the Apoſtles baptized *Lydia* and her houſhold, the *jailor* and all that were his, and the houſhold of *Stephanas*. *Acts* xvi. 15, 33. 1 *Cor.* i. 16. Now is it reaſonable to ſuppoſe there were neither infants nor little children

children in all these three households? And can common sense suggest, that when the heads of these families were baptized, the Apostles passed by their confederate seed? Perhaps, to this you reply, that the *household* only means the family in general, without including *infants*. This is just such a pitiful evasion, as I have exposed and refuted in P. 61. I will expose it again. It is said, *Gen.* xvii. 23, that Abraham circumcised all the men of his house, or all his household. None will dare insinuate that *Ishmael*, although but thirteen years old, did not constitute a part of the patriarch's household, or was not included in the covenant of circumcision. To prove both the one and the other, it is written, "The self-same day "was *Abraham* circumcised, and *Ishmael* his son." ver. 26. From whence it is apparent, that children *are* a part of the household; and that for the same reason *they* were included with *Abraham* in the seal of the covenant, they ought to possess that privilege now, by baptism; and certainly *did*, whenever the Apostles baptized *households*.— It is said in *Deut.* xi. 6, that the earth swallowed up the *households* of *Korah*, *Dathan* and *Abiram*. Is it supposable that there were no *children* in these three households? Lest you should be guilty of such a blundering supposition, let me remind you, that in *Num.* xvi. 27, it is expressly recorded that their "sons and their *little children*" were numbered in these unfortunate households. Now, Sir, if the little children constituted a part

of the houſhold, and though perſonally innocent of the rebellion of *Korah*, *Dathan* and *Abiram*, were nevertheleſs involved in the dreadful calamity of their rebellious fathers; is it not natural and ſcriptural to ſuppoſe that the little children were included in the baptized houſholds of *Lydia*, the *Jailor*, and *Stephanas?* and that they were joint-ſharers with their parents in the baptiſmal ſeal of the *common ſalvation?*

9 Did not our *Lord* implicitly command the baptizing of infants, in his extenſive charge to the Apoſtles? "Go ye therefore, and teach all na-"tions, baptizing them in the name of the Fa-"ther, and of the Son, and of the Holy Ghoſt." *Mat.* xxviii. 19.

I call this an extenſive charge, becauſe it reached to *all nations*; of which it is preſumed that infants and little children make a very conſiderable part. In that comprehenſive promiſe made to *Abraham*, and quoted by the Apoſtle, *Gal.* iii. 8, the *Lord* thus preaches his univerſal goſpel, ſaying, "In thee ſhall *all nations* be bleſſed." There is no doubt but *Jews* and their *children*, were referred to, in this glorious promiſe. But it is equally undeniable, from the Apoſtle's teſtimony and matter of fact, that it comprehended *gentiles* alſo; upon whom, as well as *Iſrael*, "the bleſſing "of *Abraham* hath come, through *Jeſus Chriſt*." And why ſhould not the term *all nations* include the infant-ſeed of *Gentiles*, as it manifeſtly does that of *Jews?* This muſt be acknowledged, unleſs

leſs an Anabaptiſt will adopt the horrid implication, that *infants* are not included in the *all nations*, that are bleſſed in *Chriſt*. And if they are not bleſſed *in* him, they muſt be curſed *out* of him. But if this be a thought too horrid to be entertained; then, the conſequence is clear, that the bleſſing is to the Jews and Gentiles, and their reſpective children; that the *ſeals* of the covenant were equally the right of the infant-ſeed of both; and therefore that *all nations*, in the promiſe to Abraham, and in the great command to the Apoſtles, is a term, equally ſignificant and comprehenſive.

10 But againſt all this you urge, that, the Apoſtles being commanded to *teach* all nations, their charge to *baptize* was therefore limited to thoſe only that were capable of being *taught*. Well, ſuppoſing the command did admit of this limitation; this is ſtill no proof that they were to baptize *adults* ONLY. For, *children* are as capable of being ſavingly taught the principles of chriſtianity, as grown people. *Samuel* very early became acquainted with the voice, truth, and worſhip of *God*. And *Timothy* from a *child* knew the holy ſcriptures, and became wiſe to ſalvation thro' faith which is in *Chriſt Jeſus*. Numbers of children in former and latter times have commenced amazing proficients in the truths of the goſpel; even at the age of ten, twelve, and fourteen years. Many in the preſent day give evident proofs of a genuine work of divine grace. And I myſelf have

have known and converſed with ſome gracious *children*, who, (upon the principles of an *Anabaptiſt*) had a much better right to baptiſm (ſuppoſing they had never been admitted to that ordinance before) than many *adults*, that have been dipped, and enrolled in "the church." One moſt amiable child in particular, I knew in *Scotland*; who, at about eleven years of age, was ſo deeply impreſſed with the great truths of the goſpel; diſcovered ſuch ſweet and heavenly tempers in her whole carriage; acquired ſuch wiſdom in the ſcriptures; had ſuch a deep ſenſe of the love of *Chriſt*, that the very mention of his precious name has, to *my* knowledge, made copious tears of gratitude and praiſe flow down her tender cheeks; and walked ſo unblamably and irreprovably, even before the aged, who narrowly watched her whole behavior; that I am certain, this mirror of early piety was much better acquainted with the eſſence of experimental religion, than many, who "give in their experience to *the church*," before they are dipped.

Now, Sir, what do you think of ſuch early followers of the SON of GOD, as theſe? Surely, ſuch "believe in *Jeſus Chriſt*; have a vital and ſaving faith; are called by grace to repentance," and to all the bleſſings of the covenant. Such *are* not only dead to ſin; but they can even *profeſs* it too. If then "baptim be *limited* to *ſuch* as *theſe*" (as one of your teachers ſaith) ought not *ſuch* to be *baptized?* And if ſuch are proper candidates for

the

the ordinance, what becomes of your *adult-* baptiſm? Muſt you not either ſay that a *child* of twelve or fourteen years of age is an *adult?* or elſe *refuſe* baptiſm to one in whom "the meaning of it can be as amply fulfilled" as in an adult of fourſcore? Thus, Sir, take which ſide you pleaſe of the dilemma, you are ſtill involved in an inextricable abſurdity.

11 But, in order farther to overturn the arguments you found upon our LORD's commiſſion to his apoſtles; permit me to obſerve that the *original*, as well as the commiſſion itſelf, militates ſtrongly *againſt* your favorite interpretation of it. The greek word μαθητευσατε which we tranſlate *teach*, has a more general acceptation, and ſignifies *diſciple*; a word, which though it takes in adults, does not nevertheleſs exclude infants and little children. The word διδασκω indeed is of a more limited ſignification, and implies *teaching* in ſuch a ſenſe as to reſtrict it to thoſe only, who are competent *ſubjects* of inſtruction. But μαθητευω is of more general import, and ſignifies *to make diſciples*. If this interpretation be admitted, (and what man of candor or learning will oppoſe it?) then it muſt follow that infants and little children may be *diſcipled* to *Chriſt*. And that they are called *diſciples* in the word of GOD, is plain from *Peter*'s expoſtulation with the judaizing bigots at Jeruſalem, "Why tempt ye God, to put a yoke upon "the neck of the diſciples?" *Acts* xv. 10. This addreſs was occaſioned by ſome corrupters of the goſpel

gospel, who said, "Except ye be circumcised, "ye cannot be saved." The *yoke* then was *circumcision*. The persons upon whom this yoke was put are called *disciples*. But the yoke was put upon *infants*. Therefore they, as well as adults, are ranked amongst *Christ's disciples*. — And that the greek word has the general signification I contend for, is undeniably plain from the testimony of that excellent saint and servant of Jesus Christ *Justin Martyr*. In his *apology* for the Christians delivered to the Emperor * and Senate of Rome, he has the following remarkable note. "Και πολλοι τινες κ) πολλαι ἐξηκονθται κ) ἑβδομηκοντθται, οι ἐκ παιδων ἐμαθητευθησαν τω Χριστω, αφθοροι διαμενθσι. *Several persons among us of* 60 *and* 70 *years old, of both sexes, who were* DISCIPLED *to Christ in their* CHILDHOOD, *do continue uncorrupt.*" Now this authority of *Justin Martyr* is the more weighty, inasmuch as the author of it wrote but 90 years after *St. Matthew*, and therefore must be allowed to be a competent judge of the Apostle's meaning. His testimony therefore proves that there were co-temporaries with himself, who must have been *discipled* to *Christ* so early as even in the days of the Apostles; that they were made disciples in their *childhood*; and, that as *Justin Martyr* uses the very same word with the Apostle, this fixes the *meaning* of the *term*, and establishes the *mode* of *discipling* infants, as well as adults, by baptism. So that, considering the general tenor of our *Lord*'s charge to the Apostles;—that the

* *Antoninus Pius.*

the univerſal term *all nations* cannot, without great abſurdity, be applied to *adults only*, but muſt, according to the very import of language, include infants and little children; — that many young perſons are capable of religious inſtruction, and of every eſſential qualification required of candidates for baptiſm; — and that *Juſtin Martyr*'s uſe of the word μαθητευω determines its preciſe ſignification, by extending it to children as well as adults; — conſidering theſe particulars, it is evident, that our *Lord*'s charge, ſo far from ſupporting, abſolutely overturns *anabaptiſm*, and eſtabliſhes the contrary ſentiments.

12 As to the arguments founded on adult-baptiſms mentioned in ſcripture, they have not the leaſt weight. For, the inſtances recorded there reſpect thoſe only, who had been proſelyted to the faith, when adults, either from the prejudices of *judaiſm*, or the groſs darkneſs of *heatheniſm*. But, where is there mention of the baptizing any *adults*, who were deſcended from chriſtian parents, and had the advantage of a goſpel education? You cannot produce a ſingle inſtance of this kind from the whole new teſtament. And therefore your arguments on this head are nothing to the purpoſe. We aſſert as well as you, that thoſe, who are brought up Jews, Infidels, or Heathens, ought firſt to embrace chriſtianity, before they are admitted into the viſible church; and that in all ſuch inſtances adult-baptiſm is highly ſcriptural. The caſe was exactly the ſame under the

law.

law. When any *adult*-gentiles commenced proſelytes to the jewiſh religion, they were *circumciſed*. But, wou'd it be fair to argue from ſuch inſtances of *adult*-circumciſion, that there were no *infants* circumciſed? The difference then between us and the *Anabaptiſts* is this. We aſſert, in conformity to the teſtimony of ſcripture, that, as the circumciſing of the *parents* under the law, gave the *children* alſo a title to the ſeal of the covenant; the ſame covenant-connection ſtill ſubſiſts between believing parents and their infant-ſeed under the goſpel; but this the Anabaptiſts deny—that this new-teſtament privilege is founded upon the unchangeableneſs of the *Abrahamic* covenant,—upon the *promiſes* made to *Abraham* and his ſpiritual ſeed for ever—upon the nature, ſignification, and deſign of the *ſeals* of the covenant—upon the renewal and ratification of the covenant-promiſes to *Gentiles* as well as *Jews*—upon the capability of infants virtually or repreſentatively to enter into covenant with GOD, notwithſtanding their *perſonal* incapacity—upon the conduct of the Apoſtles, who baptized whole *houſholds*—upon the comprehenſive charge of *Chriſt* to his Apoſtles to *diſciple* ALL NATIONS—and upon the ſuperiority of the diſpenſation of *Chriſt* above that of *Moſes*.

But, in defiance of all theſe powerful arguments, the *Anabaptiſt* rejects, oppoſes, ridicules infant-baptiſm. Whether he has *ſcripture* to ſupport ſuch ridicule and oppoſition, the pious reader is to judge, from what I have already written.

And

And that *antiquity* is no more upon his ſide, than ſcripture, I hope the ſequel will ſatisfactorily demonſtrate.

III. It wou'd exhauſt too much time, and defeat the original deſign of this expoſtulatory letter, to quote, minutely, *all* that the ancient fathers have ſaid on the ſubject of infant-baptiſm; eſpecially as I am far from reſting the deciſive evidence of the matter upon *their* authority, but upon the infallible teſtimony of the ſcriptures of truth. However, when a cuſtom has prevailed for ſeveral ſucceſſive centuries; when the perſons who adopted it, were men of un-exceptionable piety; when their authority is corroborated by an acquaintance with the moſt authentic eccleſiaſtical records; when the chain of their hiſtorical references may be fairly traced to the co-temporaries of the Apoſtles, and the Apoſtles themſelves; and, eſpecially, when their opinions on ſubjects of infinite importance, are upon the whole, of allowed orthodoxy—in ſuch a caſe, though the authority quoted in favor of a particular rite, be both fallible and ſecondary, it may nevertheleſs tend to throw ſome light on that which is primary and infallible. Of this nature, and of this uſe, is the opinion of the primitive fathers; a few quotations from whoſe voluminous writings will effectually convince the candid reader, that infant-baptiſm is of primitive and apoſtolic authenticity.

For the firſt 400 years after the Apoſtles, and from that period to the origin of the *Waldenſes* about the year 1150, the cuſtom of admitting infants into the viſible church by baptiſm, ſeems to have been univerſal and undiſputed. Yet, even ſuppoſing this ancient rite had been, in later ages, oppoſed, as ſome imagine; ſtill the authority of thoſe who floriſhed *neareſt* to the Apoſtolic Æra, ought to turn the ſcale: for the ſame reaſon, that thoſe, who lived *in* or *near* the glorious Æra of the *Reformation*, muſt be more competent judges of the diſtinguiſhing doctrines of the Church of England, than any of our modern innovators, who take all imaginable pains (but without proof) to *arminianize*, *arianize*, *ſocinianize*, and *pelagianize* our venerable *Alma Mater*.

1 Among the venerable witneſſes for the controverted point, I know none more authentic, than *Irenæus*. Speaking of *Chriſt*, he ſays, "*Omnes enim venit per ſemet-ipſum ſalvare; omnes, inquam qui per eum renaſcuntur (baptizantur) in Deum*: INFANTES *& parvulos, & pueros, & juvenes, & ſeniores. Ideo per omnem venit ætatem: & infantibus infans factus, ſanctificans infantes*, &c. He came to ſave all perſons by himſelf: *All* I mean, who by him are *regenerated* (baptized) unto *God:* infants and little ones, and children, and young men, and elder perſons. Therefore he went thro' the ſeveral ages; for infants, being made an infant, ſanctifying infants, &c." —This primitive father was born in the year after *Chriſt*'s nativity 97, and

and 4 years before St. *John* died. It was impoſſible therefore he cou'd be a ſtranger to the Apoſtolic cuſtom reſpecting baptiſm.—Leſt we ſhou'd have a doubt whether *Irenæus* by *regenerating unto God*, means *baptizing*, let us hear his own words; becauſe a man is always the beſt commentator upon himſelf. Speaking of the ſcripture-teſtimonies concerning the Spirit, he ſays, "*Poteſtatem* regenerationis *in Deum demandans dicebat eis*, &c. When he gave his diſciples the commiſſion of *regenerating* unto *God*, he ſaid unto them, &c." Where the commiſſion of *regenerating* ſignifies *baptizing*. — Other fathers uſed the word in the ſame ſignification. St. *Auguſtin*'s teſtimony is clear. "*Chriſtus natus eſt ex virgine*, renatus *per virginem*. *Chriſt* was born of a virgin, and *born again*, or baptized by a virgin;" that is, *John* the Baptiſt, who was in point of celibacy, a virgin, or unmarried. I don't much like this playing upon words, even in *Auguſtin* himſelf. But however that is not the point in queſtion. It is enough for the preſent argument, that he uſes *regenerating* and *baptizing* ſynonymouſly, not only in the place juſt quoted, but likewiſe in the title he gives the Apoſtles; calling them "*eos per quos renaſcimur*, thoſe by whom we are regenerated" or baptized unto regeneration.

But in order to put this matter beyond diſpute, as well as to eſtabliſh the controverted ſubject, let us hear the teſtimony of that bleſſed witneſs *Juſtin Martyr*, whom I have had occaſion already

to quote. In his ſecond *Apology* he has theſe words. " They are regenerated in the ſame way of regeneration, that we were regenerated; How? ἐν τῳ ὑδατι λυτρου ποιεῖσθαι, they are waſhed with water, &c." — This quotation, together with that of *Auguſtin*, proves that the fathers conſtantly uſed the word *regenerating* for *baptizing*; and therefore, that in various parts of their writings, where the greek word occurs, it is to be accommodated in the ſame ſenſe, that ἀναγεννησμος *renewing* and φωτισμος *inlightening* very frequently are.

2 The next in order of time after *Irenæus* is *Tertullian*. But his teſtimony is of a different nature, though as full to the preſent argument. This whimſical man, fell into ſtrange miſtakes, and adopted the hæreſy of the *Montaniſts*. After forſaking that ſect, he eſtabliſhed a party of his own, calling his followers after his own name, *Tertullianiſts*. It is not to be wondered that a perſon of ſuch an extremely verſatil genius, ſhou'd adopt many whimſical ideas on *baptiſm*, as he did upon more important ſubjects. And that he did, any perſon may ſee, who will take the trouble to peruſe his perplexed thoughts *de Baptiſmo*. As a ſpecimen of his oddities, take the following. He adviſes baptiſm in ſome, to be deferred 'till *marriage*. And ſpeaking of *infants* he ſays, " *Quid feſtinat innocens ætas ad remiſſionem peccatorum?* What need their innocent age make ſuch haſte to the forgiveneſs of ſins?" This odd queſtion, which ſmells as ſtrong of the *pelagian* leaven, as

it

it does of *nonſenſe*, intimates his diſapprobation of baptizing infants, becauſe of their ſuppoſed guiltleſſneſs. So that he would not have them baptized, till they committed ſome *actual* ſin; and not even then, 'till they were *married*. And he might as well have gone a little farther, and prohibited baptiſm 'till after they were *dead*. But waving ſuch fooliſh abſurdities, it is ſufficient to our purpoſe, that Tertullian's *oppoſition* to infant-baptiſm, is an implicit proof that it had been the general uſage of the church, from which he departed. † Or elſe why did he *oppoſe* it?

3 *Origen*, who imbibed the notion of the *Platoniſts* reſpecting the præexiſtence of ſouls, is as clear however on the ſubject of infant-baptiſm, as *Tertullian* is confuſed. In his comment on the epiſtle to the *Romans*, he adverts to the circumſtance of a ſacrifice having been offered for every child that was born under the law, and concludes his obſervations with ſaying, "*Pro hoc & eccleſia ab Apoſtolis traditionem ſuſcepit etiam* PARVULIS BAPTISMUM *dare*, For this reaſon it was, that the church had from the *Apoſtles* a tradition (or *order*) to give baptiſm even to *infants*." And again; in his 8th *Homily* on *Levit.* xii. he ſays, "*Addi his etiam illud poteſt ut requiratur quid cauſæ ſit, cum baptiſma eccleſiæ in remiſſionem pecca-*

† When any perſon quoted the authority of *Tertullian* upon any ſubject, it was cuſtomary to ſtop his mouth with *St. Hieroms* obſervation concerning him, "*Illum hominem eccleſiæ non fuiſſe*; That man did not belong to the church."

torum

torum detur, SECUNDUM ECCLESIÆ OBSERVANTIAM, *etiam* PARVULIS *baptiſmum dari*. Beſides all this, let it be conſidered, what is the reaſon, that whereas the baptiſm of the church is given for forgiveneſs of ſins, INFANTS alſo are *by the uſage of the church* BAPTIZED, &c."

4 This teſtimony from *Origen* is ſo full and ſo expreſs to the *general uſage of the church* in baptizing infants, that it does not require a ſingle additional obſervation to enhance its credibility. However, as ſome *Anabaptiſts* have doubted whether this teſtimony be genuine; in order to give a proof of its undoubted authenticity, I will recite for the candid reader, a circumſtance, which will elucidate the quotations I have made, and demonſtrate at leaſt that *Origen*, notwithſtanding ſome peculiar ſentiments, did acknowledge infant-baptiſm to be an apoſtolic cuſtom —— *St. Hierom*, who had a univerſal acquaintance with *Origen*'s writings in their original language, ſays, that he *(Origen)* allowed that infants were proper ſubjects of baptiſm, as *ſinners*; but that he denied any derivative guilt from *Adam*; and therefore accounted for their ſins by his platonic hypotheſis of the præexiſtence of ſouls. In alluſion to which curious notion, *St. Hierom* thus addreſſes the *Pelagians*, "If the forgiveneſs of the ſins, which are another's *(Adam's)* ſeem to you unjuſt, or ſuch, as one (an *infant)* incapable of committing *actual* ſin, has no need of; then, *tranſite ad Amaſium veſtrum* (Origenem) *qui præterita*

rita in cœlis & antiqua delicta ſolvi dicit in baptiſmo, march over to your beloved (Origen) who ſays, that in baptiſm are forgiven thoſe ſins, which were committed in the celeſtian regions."

It would be foreign to my ſubject, either to attempt here any refutation of *Origen*'s peculiar ſentiment, or to vindicate *Hierom*'s ſtrictures on him and his nearly-allied brethren, the *Pelagians*. It is ſufficient for the purpoſe of the preſent argument, that *Origen*, upon the authority of *Hierom*, did allow the baptizing of infants; to ſupport the *propriety* of which, he was obliged to fly to the ſuppoſition of their having ſinned in a præxiſtent ſtate, before they were born. Now, as *Origen* denied original ſin, and as infant-baptiſm was founded upon that doctrine; if that rite had not been eſtabliſhed upon the general uſage of the apoſtolic church, and if *Origen* was not fully convinced of it too; is it not plain, that he would have availed himſelf of an opportunity to ſlip his head out of a nooſe, in which he was incloſed by the very *meaning* of infant-baptiſm, and from which he could not, with any tolerable grace, extricate himſelf, without adopting the abſurd opinion of the *Platoniſts*? Beſides, *Origen* might very eaſily have known, whether he had himſelf been baptized in infancy, and whether that had been an apoſtolic cuſtom. For, as he was born in the year 185, which is the year after the Apoſtles 85, and either his Grand-father or Great-grand-father muſt have lived in the very time

time of the Apoſtles; he need only have applied to his own family for information upon the ſubject. But as he never once mentions ſuch a ſource of intelligence, and explicitly acknowledges the right of infant-baptiſm; his ſilence in the one caſe, and his acknowledgments in the other, concur to evince the rite to have been of primitive authority, and to prove the more than probable authenticity of the quotations I have made.

5 The next authentic witneſs I ſhall beg leave to produce, is *Cyprian.* This eminent ſaint was Biſhop of *Carthage.* During his reſidence at that metropolitical city, one *Fidus*, a country Biſhop, ſent a letter to *Cyprian*, requeſting his opinion upon two particular points; one of which was, whether an infant might be baptized, *before* the *eighth* day. * No leſs than 66 neighboring Biſhops happened to ſit in council with *Cyprian*, at the time that *Fidus*'s letter arrived. Its contents were therefore laid before this venerable ſynod; and the unanimous opinion of the general council was tranſmitted to *Fidus*, in a truly apoſtolic letter, which bore the following title. *Cyprianus & cæteri collegæ, qui in Concilio affuerunt, numero* 66, *Fido fratri ſalutem. Cyprian*, and the reſt of the Biſhops, who were preſent at the *Council*, ſixty ſix in number, to *Fidus* our brother, ſend *Greeting.* As

* N. B. The queſtion was, not whether infants ought to be baptized *at all*, (*that* was univerſally allowed, and particularly implied in the very purport of *Fidus*'s inquiry,) but whether they ſhou'd be baptized *ſooner* than the eighth day, becauſe *that* was the time limited for *circumciſion.*

As the epiſtle is too copious to admit of an intire tranſcript, I ſhall therefore content myſelf with a few extracts, full to the point. — " As to the caſe of *infants*; whereas you judge they are not to be baptized within two or three days after they they were born, &c. we were all of a *contrary opinion*, and judge that the grace and mercy of *God* are not to be denied to any perſon that is born. For, *God*, as he accepts no one's *perſon*, ſo not their *age*.—We judge that no perſon is to be hindered from obtaining *the grace* ‡ (of baptiſm) by the law (of goſpel liberty) that is now appointed; and that the ſpiritual circumciſion § ought not to be reſtrained by the circumciſion that was according to the fleſh: but that *all* are to be admitted to the grace of *Chriſt*.—How much leſs reaſon is there (than in the caſe of adults) to refuſe an infant (baptiſm,) who being newly born, has no (actual) ſin, ſave that being deſcended from *Adam*, according to the fleſh, he

‡ The ancient fathers frequently diſtinguiſh *baptiſm* by this appellation.

§ The venerable Biſhop points out at once, the *ſuperiority* of baptiſm, above circumciſion, and yet the ſignificant *reſemblance* between both. The old-teſtament rite he calls circumciſion *according to the fleſh*; the new-teſtament ordinance, he ſtyles *ſpiritual* circumciſion; probably in alluſion to *Col.* ii. 9, where the Apoſtle calls it the *circumciſion of Chriſt*, or chriſtian circumciſion. A ſtrong intimation this, that the *Fathers* ſuppoſed an *analogy* between circumciſion and baptiſm; and that upon this *analogy* is founded the admiſſion of infants to the *ſeal* of the covenant under the preſent diſpenſation. With this agree the words of *Epiphanius*, " And for baptiſm, ſhe (the catholic church) accounts it to be in Chriſt, inſtead of the old *circumciſion*."

has from his very birth contracted the contagion of death anciently threatened. Therefore, it is not for us to hinder *any* person from *baptism* and the grace of *God*. Which rule as it holds for *all*; so we think it *magis circa infantes & recens-natos observandum*, MORE ESPECIALLY TO BE OBSERVED IN REFERENCE TO INFANTS, AND PERSONS NEWLY-BORN."

Such was the explicit determination of the famous *Council of Carthage*, convened *Anno Dom.* 253, and headed by the venerable *Carthaginian* Bishop *St. Cyprian*. To the decisions of this remarkable convocation and its blessed *prolucutor*, the fathers frequently refer; but more especially *St. Augustin*, in various parts of his controversy with the *Pelagians*. In a sermon delivered at *Carthage*, he has the following memorable observation. "Holy *Cyprian* was asked whether an infant might be baptized *before* the *eighth* day. The question was of the *day* of *baptizing*; for, of *original sin* THERE WAS NO QUESTION." ||

Since then the references of *St. Augustin*, prove the authority of the *Council of Carthage*; and since

|| While modern *Anabaptists* would do well to take notice that the point, agitated in the *Council of Carthage*, respected only the proper *day* for baptizing infants, not the ordinance itself; modern *Pelagians* are likewise requested to observe, that, about the doctrine of *original sin*, upon which the right of infant-baptism is founded, there was, it seems, in blessed *Cyprian*'s days, NO QUESTION at all. If that venerable father could but visit our land, how would he be astonished at the contrast! For, TEMPORA *mutantur*, NOS *et mutamur in illis!*

both

both concur in admitting the right of infant-baptiſm, as an undiſputed cuſtom in the primitive church; he that doubts the authenticity of the quotations taken from the *Cyprianic Epiſtle*, may as well doubt whether there ever exiſted ſuch men, as *Cyprian* and *Auguſtin*, or whether the ſun ſhone in the year 253.

6 *Gregory Nazianzen*, in his *oratio de baptiſmo*, ſays, " What ſay you to thoſe that are *infants*, and not in capacity to be *ſenſible*, either of the grace (of baptiſm) or the loſs of it? Shall we baptize *them* too? Yes, by all means. For, it is better that they be *ſanctified* without their own ſenſe of it, than that they ſhould die *unſealed* and *uninitiated*. Και τουτου λογος ημιν η οκταημερος περιτομη, AND A GROUND, OR REASON, TO US OF THIS, IS CIRCUMCISION, which was given on the eighth day, and was τυπικη σφραγις, a TYPICAL SEAL, and was practiſed on thoſe, that had *no uſe of reaſon*."

7 *St. Ambroſe*, in his comment on *Luke* i. wherein he points out the parallel between *Elias* and *John* the Baptiſt, thus expatiates on the circumſtances of *Jordan being driven back*. " *Ille ſub Elia recurſus undarum in originem fluminis, ſignificavit ſalutaris lavacri futura myſteria; per quæ in primordia naturæ ſuæ qui baptizati fuerint* PARVULI *a malitia reformantur*. That returning of the waters to their ſpring-head ſignified the future myſtery of the laver of ſalvation; by which thoſe LITTLE ONES, that are *baptized*, are brought

back again from their wickedneſs to the primitive ſtate of their nature."

8 *John Chryſoſtom*, * is equally ſtrong in his teſtimony on infant-baptiſm. In his 40th *Homily* on the book of *Geneſis*, he ſays, "*Our* circumciſion, ἡ τῦ Βαπτισματος I mean that of *baptiſm*, has no determinate time, as *that* (circumciſion) had; but one that is ἐν ἀρχῃ ἡλικίας in the *beginning* of his age, or one that is in the middle of it, or one that is in his old age may receive *this* (new-teſtament) circumciſion." And, in another place, "For this reaſon, we baptize infants alſo, though they have not any (actual) ſins."

9 *Hierom*, who was *Auguſtin*'s cotemporary, was alſo his co-auxiliary, in the ſtand which both made againſt the progreſs of *Pelagianiſm*. And many of the arguments, urged by theſe two venerable witneſſes, in their united oppoſition to the pelagian hæreſy, were founded upon the ſcriptural meaning of infant-baptiſm: from whence it aroſe, that more was ſaid upon this ſubject, while the pelagian controverſy laſted, than at any other period whatever. But, for ſome years before *Pelagius* broached his hæreſy, both *Auguſtin* and *Hierom* maintained a vigorous diſputation with

* The greek etymology of *Chryſoſtom* is *golden-mouthed*. An epithet given to this venerable father, on account of the melliſluent oratory that poured from his *golden* tongue. So highly enraptured were the people with his public miniſtrations, that it became almoſt proverbial to ſay, "It was better the *ſun* ſhould not *ſhine*, than that *John* ſhould not *preach!*"

the

the *Donatiſts*: the ground of which was, not the right of infant-baptiſm, (for *that* both the *Donatiſts* and *Pelagians* acknowledged §) but whether, the ordinance of baptiſm was *invalidated* by the perſonal ungodlineſs of the miniſter who diſpenſed it; and whether thoſe who were ſubjects in ſuch a caſe, ought to be *rebaptized*. The *Donatiſts* aſſerted both the one and the other, and were therefore literally *Anabaptiſts* or *rebaptizers*; *Auguſtin* and *Hierom*, on the other hand maintained the contrary. A proof, by the bye, that theſe two orthodox fathers were not only warm advocates for infant-baptiſm, but likewiſe vigorous opponents of *Anabaptiſm*.

10 Though the controverſy with the *Donatiſts* did not immediately reſpect the baptizing of infants, yet that ſubject was occaſionally introduced, and acknowledged both by them and their antagoniſts. Hence *Auguſtin* in his book *de baptiſmo contra Donatiſtas*, invalidates the ground of their *ſchiſm* reſpecting *Cecilian*, who, as *they* ſaid, had

§ To prove that the chief matter of debate between the orthodox and the *Donatiſts* reſpected *anabaptiſm* or *rebaptization*, I preſent the reader with the following extract from the deciſions of the *third Council of Carthage*, headed by *Aurelius*. "Some that have been teachers in that ſect (the *Donatiſts*) would come over with their congregations, if they might have the ſame places among us, &c.—But this I (*Aurelius*) leave to a farther determination of our brethren, &c.—Only that they will conſent that ſuch as, (N. B.) WERE BAPTIZED BY THEM (the *Donatiſts*) IN INFANCY, may be admitted to orders."

once

once denied chriſtianity under the heathen emperors, and was nevertheleſs afterwards retained in the church, and permitted to do the office of a biſhop; and after wiping off this groundleſs accuſation from *Cecilian*'s character, he then proceeds to ſhew, that if their charge had been well grounded, even *that* did by no means juſtify their ſchiſmatical departure from the church; becauſe, upon ſuch a principle, the pureſt church upon earth would not be exempt from the pretenſions of ſchiſm. After ſhewing, that the validity of an ordinance depends on the authority of *God*, not on the goodneſs of the perſon, who diſpenſes it; and conſequently, that thoſe who were baptized by an erroneous Biſhop ought not to be re-baptized; *Auguſtin* ſays, of ſuch, "*Nec tamen ideo non accepiſſe baptiſmum exiſtimantur.* They are not therefore to be thought not to have received real baptiſm."—And, having had occaſion to ſpeak of the *penitent thief*, who obtained ſalvation, without baptiſm, he argues, that that is no more an argument againſt the neceſſity of *baptiſm*, where it may be had, than the example of baptized infants, obtaining ſalvation, is an argument againſt the neceſſity of *faith*, when the ſubject is *capable* of it; but that is an argument that one of theſe may be without the other; and ſo that erroneous miniſters, may give true baptiſm, (provided they diſpenſe it in the right *form*) which ought not to be reiterated, even when the baptized perſon comes to the knowledge of the truth. "As the

thief

thief, who through neceſſity was not *baptized*, and yet was partaker of *ſalvation*, becauſe by his piety he had it *ſpiritually*; ſo, where baptiſm is had, though the party through *neceſſity*, go without that" *(act* of faith) " which the *thief* had, yet he is *ſaved*. Which *traditum tenet univerſitas eccleſiæ* THE WHOLE BODY OF THE CHURCH HOLDS, as delivered to them, *cum parvuli in fantes baptizantur*, IN THE CASE OF LITTLE INFANTS BAPTIZED; who yet cannot *confeſs* with the *mouth* unto ſalvation, as the *thief* cou'd: *et tamen nullus chriſtianorum dixerit eos inaniter baptizari*, and yet NO CHRISTIAN MAN will ſay that they are baptized to no purpoſe."

II. *St. Auguſtin*, in his letter to *Boniface*, is equally full and ſatisfactory. That Biſhop had requeſted *Auguſtin*'s opinion reſpecting ſome points, the recital of which would here be both tedious and foreign to our purpoſe. It is ſufficient juſt to quote the following paſſage from *Auguſtin*'s anſwer. " An *infant*, though he be not yet conſtituted a *fidel* (actual believer) by that (exerciſe of) faith, which conſiſts in the will of (adult) believers; yet he is, by the SACRAMENT of that faith: for, he is called a *fidel*, *non ad rem ipſam mente annuendo*, not from his *mental conſent* to the *thing*, but from his RECEIVING THE SACRAMENT OF IT."

In his book *de Geneſi*, the ſame advocate concludes a long chain of reaſoning thus, " *Coſuetudo tamen matris eccleſiæ in* BAPTIZANDIS PARVULIS *nequaquam*

nequaquam ſpernenda eſt, neque ullo modo ſuperflua deputanda, nec omnino credenda niſi APOSTOLICA ESSE TRADITIO, The cuſtom of our mother the church, in *baptizing infants*, muſt not be diſregarded, nor be eſteemed ſuperfluous, nor be thought to be any other than an APOSTOLIC TRADITION."

Omitting ſome other authorities, both from *Councils* and *Fathers* which might be brought, to give a ſuperadded ſanction to the controverted *rite*, and to the *arguments*, which ſupport it; I haſten to that period, wherein the *pelagian hæreſy* broke out. A period, memorable for one of the moſt important controverſies, that was ever agitated throughout the churches of *Chriſt*; and a period, which ſtamps immortal honor on the name of the great AUGUSTIN.

No ſooner had the church been reſpited from the ſchiſmatical altercations of the *Donatiſts*, than it was alarmed with the audacious aſſault of an hitherto-unheard-of *hæreſy*; which ſtruck at the very baſis of the goſpel, and laid the foundation of intricate and innumerable diſputations.

This new *hæreſy* principally conſiſted in a rejection of the doctrine of *original ſin*. As the tranſlation of *guilt*, and the derivation of *corruption*, from the firſt apoſtate man to all his deſcendents, conſtitute the two eſſential branches of this fundamental article; *both* were conſequently denied, by the abettors of the new hæreſy; who were

were therefore ſtrenuous advocates for the intire dignity of human nature.

The *perſon*, "*qui novam condidit hæreſin*" (as *Dr. Cave* ſays) who founded this new hæreſy, was one *Pelagius*; from whom, the ſentiments, which characterized his erroneous ſyſtem, have been ever ſince diſtinguiſhed by the title, *Pelagianiſm*. *

This *Hæreſiarch*, together with his principal co-adjutor, *Celeſtius*, had induſtriouſly, yet ſecretly, propagated his errors at *Rome*, about the year 410: When, that city being taken and racked by the *Goths*, the two hæretical colleagues were obliged to decamp. But it proved an unfortunate decampation for the *African* churches. For, while *Pelagius* ſteered towards the eaſt, *Celeſtius* pitched his tent at *Carthage*; and both, in their reſpective departments, labored to eſtabliſh error, with all the guile of ſophiſtry, and all the inſinuation of plauſible addreſs.

The errors of *Pelagius* had made ſome progreſs, before *Auguſtin* cou'd prevail on himſelf to credit the rumor of his (*Pelagius*'s) defection from the truth. And, ſo exceedingly reluctant was the charitable *Auguſtin* to entertain an unfavorable idea of one, for whoſe literary and in-

* I believe it is univerſally allowed, that *Pelagius* was a native of *Wales*; and that this arch-hæretic was called *Pelagius*, *a pelago*, becauſe he lived near *the ſea*; but his original and genuine name was *Morgan*: a circumſtance, which has induced an eminent modern writer, to diſcriminate the pelagian hæreſy, by the more proper epithet of MORGANISM.

genuous character he had before expreſſed the higheſt veneration; that, even, after the publication of *Pelagius*'s errors, *Auguſtin* was willing to hope the hæreſiarch did not abſolutely mean, what his writings ſeemed to imply.

But, when *Pelagius* reiterated, and obſtinately perſiſted in his errors; *Auguſtin* thought himſelf indiſpenſably bound no longer to retain his veneration for *Pelagius* at the expence of truth; and therefore, readily obeyed the call, which ſummoned him to the field of controverſy; in which the venerable *Hierom* was his conſpicuous fellow-ſoldier.

12 *Anno Dom.* 412. *Auguſtin* publiſhed his firſt controverſial treatiſe; and, not long after, at the inſtance of *Marcellinus*, a *Carthaginian* nobleman, he wrote two books more; as well for the eſtabliſhment of that noble inquirer after truth, as for the refutation of the *Pelagian hæreſy*. The grand deſign of all theſe works, is, to vindicate the doctrine of original ſin, from the aſperſions and miſrepreſentations of *pelagianiſm*.

13 The arguments, which both *Auguſtin* and *Hierom* urged, in their joint oppoſition to *pelagianiſm*, were principally founded on the end, meaning, and right of infant-baptiſm. Hence, the laſt of the three books above-mentioned, bears the following title, "*Of the guilt and forgiveneſs of ſins, and of the* BAPTISM OF INFANTS." And in the body of the ſame book, *Auguſtin* ſtates the general argument in the following nervous and concluſive

concluſive manner. " If theſe (infants) who, 'tis plain, have committed no (actual) ſin, are not held captive under the *original* bond of ſin; how did *Chriſt*, who died for *ſinners*, die for *them*? If they are not *diſeaſed* with any ſickneſs of *original ſin*; why are they carried to *Chriſt* the phyſician, to receive the SACRAMENT of their eternal ſalvation, by the godly fear of their parents, who run with them to it? Why is it not ſaid to them in the church, 'Carry back from hence theſe innocent creatures: the whole have no need of a phyſician, but they that are ſick: *Chriſt* came not to call the righteous, but ſinners?' — *Nunquam dictum eſt, nunquam dicitur, nunquam omino* DICETUR *in eccleſiâ* Chriſti *tale commentum.* Such an odd thing never was ſaid, never is ſaid, and NEVER WILL BE SAID † in the church of *Chriſt.*"

Auguſtin quotes numerous paſſages of ſcripture, in purſuance of the ſame argument; proving, that the very inſtitution of baptiſm implied the loſt condition of the perſons baptized. And then he adds, " *Porro, qui parvulos baptizandos eſſe concedunt, qui contra auctoritatem univerſæ eccleſiæ,*

† If ever *Auguſtin* was under the influence of a *prophetic* impulſe, it certainly failed him in the preſent prognoſtication. For, whereas to aſſert, " that infants are *not diſeaſed* with *original ſin*, and ought therefore to be carried from the baptiſmal font, as being perfectly *innocent*," was an *oddity* or *fiction*, never broached *before*, or *in* the time of *Auguſtin*; cou'd he but reviſit chriſtendom, he wou'd alter his *nunquam* DICETUR; and find, that the *oddity*, once ſo ſcarce, is now, alas! become a very POPULAR COMMENTUM.

proculdubio per Dominum & Apoſtolos traditam, venire non poſſunt, &c. Now then, ſince they (the *Pelagians)* GRANT that infants muſt be baptized, as being unable to oppoſe THE AUTHORITY OF THE WHOLE CHURCH, which doubtleſs was delivered by our *Lord* and his Apoſtles, &c."

14 In the courſe of the ſame chain of reaſoning, *Auguſtin* quotes a conſiderable portion of *Cyprian*'s epiſtle to *Fidus*; in order to prove, that, during the ſeſſion of the firſt council of *Carthage*, there was no diſpute about original ſin, nor about infant-baptiſm itſelf, but only concerning the proper *time* for diſpenſing it. * He then paſſes to the authority of *Hierom*; and afterwards expreſſes his own ſentiments thus, " For my own part, I do not remember that I ever HEARD any other thing from any chriſtians, that received the old and new teſtament, *non ſolum in catholicâ eccleſiâ, verum etiam in quâlibet hæreſi* vel *ſchiſmate conſtitutis*; neither from ſuch as were of the CATHOLIC CHURCH, nor from ſuch as belonged to any SECT or SCHISM. From whence it is that this trouble is ſtarted upon us, I know not; but a little while ago when I was at *Carthage*, I juſt curſorily heard ſome tranſient diſcourſe of ſome people, who were *talking* that *infants* are not baptized, that they may receive *remiſſion of ſins*. Though I was ſomewhat ſtartled at the NOVELTY, &c. †"

* See P. 94. † See *Wall*'s hiſtory of infant-baptiſm. P. 174.

Can

Can any thing be ſtronger, or more concluſive, than this evidence of *St. Auguſtin?* He poſitively declares, that he never even *heard* of any *chriſtian*, any *hæretic*, or *ſchiſmatic*, who denied that infants were baptized for *pardon of ſin*. Much leſs then did he ever hear of any, who inſinuated, that they ſhou'd *not be baptized at all*. And, if either the rite itſelf, or the meaning of it, had been controverted, from the days of the Apoſtles; *Auguſtin* cou'd not have been ignorant of ſuch a circumſtance; for, he was deeply converſant in church-hiſtory; of which he gave an evident proof, by publiſhing, ſoon after, a *hiſtory of all the ſects and opinions*, from the apoſtolic æra down to his own time. Beſides, nothing but the moſt indubitable evidence, could have warranted *Auguſtin*'s peremptory declarations on this ſubject; ſince he was narrowly watched by *Pelagius*, whoſe extenſive knowledge of hiſtory and all the branches of literature, would have enabled him to diſcern the leaſt flaw in *Auguſtin*'s calculations.

15 About three years after *Auguſtin*'s books ſaw the light, *Anno Dom.* 415, *Hierom* wrote his *Dialogues*, between *Atticus* and *Critobulus*. The former of theſe two characters repreſented a *Catholic*; the latter, a *Pelagian*. Theſe dialogues manifeſtly decypher the peculiar *tenets* of *Pelagius*; though they do not expreſsly mention his *name*. The greateſt part of them is levelled at one favorite branch of pelagianiſm; viz. *perfection*, or, *the poſſibility of living perfectly free from all*

all ſin. Throughout the colloquial debate between *Atticus* and *Critobulus*, the latter endeavors to exemplify his arguments for ſinleſs perfection, by the ſtate of *infants*; concerning whom, the perfectioniſt propoſes the following ſly and ſophiſtical demand, " *Grant me this at leaſt, that they, who* CANNOT *ſin, are* WITHOUT *ſin.*" As the *Antipelagian* did not chooſe to make an acknowledgement, which wou'd manifeſtly ſtrike at the doctrine of original ſin, and overthrow the diſtinction between the external *act*, and the internal *being* of ſin; he therefore ſupports his diſſent, by adverting to the right and intent of infant-baptiſm. For, when the *Pelagian* demands, " For what reaſon are *infants* baptized?" His antagoniſt replies, " That in baptiſm their *ſins may be forgiven.*"

This teſtimony from *Hierom* is as clear a demonſtration as poſſible, that at the time he penned his dialogues, the right of infant-baptiſm was univerſally acknowledged, as well by the *foes*, as the *friends* of truth. But, of this I ſhall produce an additional confirmation.

16 Soon after *Celeſtius* arrived at *Carthage*, being then only a *deacon*, he made application to the church there, for prieſt's orders. But, as there had prevailed a well-grounded ſuſpicion of the heterodoxy of *Celeſtius*'s opinions; there was propoſed a previous ſtrict examination of the ſuſpected hæretic. Accordingly he was cited before the *council*; and the principal interrogators were

were *Aurelius* the biſhop, and *Paulinus* the deacon. Several articles, reſpecting *original ſin*, the *nature of grace*, and the *ſtate of infants*, were produced againſt him; ſome of which he acknowledged; while others he evaded. There was a ſufficiency of evidence, even from *Celeſtius*'s own mouth, to point out the danger of taking into the boſom of the church, one, who wou'd act there as an envenomed viper. Accordingly, rank hæreſy being detected under the *ſheeps-clothing* of this *Hibernian* * *Wolf*; his application for *orders* was rejected, and he himſelf expelled. — But the point *ad rem*, in this narrative, is; in the courſe of *Celeſtius*'s examination, when he had been hard puſhed with arguments, founded on the nature of infant-baptiſm; though he denied or equivocated the *doctrine*, which theſe arguments tended to eſtabliſh; yet he dropped the following memorable conceſſion reſpecting the *rite itſelf*, "As FOR INFANTS, I ALWAYS SAID, THAT THEY STAND IN NEED OF BAPTISM, AND THAT THEY OUGHT TO BE BAPTIZED."

17 *Celeſtius*'s aſſociate in error, *Pelagius*, was neceſſitated to make equally ſtrong conceſſions, though they manifeſtly wounded his own cauſe. In the *Creed*, which he ſent to the Biſhop of *Rome*, is the following article, "*Baptiſma unum tenemus, quod iiſdem ſacramenti verbis in infantibus, quibus etiam in majoribus aſſerimus eſſe celebrandum.* We hold ONE BAPTISM, which we ſay ought to be adminiſtered, with the ſame ſacramental words,

* *Celeſtius* was an Iriſhman.

to

to *infants* as to *grown* perſons." — Together with his confeſſion of faith, *Pelagius* tranſmitted to *Rome*, a ſort of apologetic epiſtle; which the ſubtle hæreſiarch intended as a vindication of his principles, and as a mean of inſinuating himſelf into the good graces of Pope *Innocent*. Upon this ſame epiſtle *Auguſtin* comments thus, "Obſerve, how *Pelagius* attempted ſlily to deceive even the epiſcopal judgment of the Apoſtolic See, when he ſays, *Se ab hominibus infamari, quod neget parvulis baptiſmi ſacramentum*; that men do ſlander him, as if he denied the ſacrament of baptiſm to *infants*." And again. "*Quis tam impius, qui parvulos exortes regni cœlorum eſſe velit, dum eos baptizari vetat?* Who can be ſo IMPIOUS as to hinder *infants* from being *baptized*, and thereby exclude them from the privileges of the kingdom of GOD?"

But all this was but a ſpecimen of *Pelagius*'s evaſive floriſh. The pretended *ſlander*, from which he attempted to vindicate himſelf, was never charged upon him. For, whereas his apology reſpects only infant-baptiſm itſelf; the *charges* of his opponents were confined intirely to his denial of the *end* of that ordinance. *Auguſtin* and his co-adjutors in the cauſe of truth, argued, that infants were baptized for the *forgiveneſs of ſin*; and this ſcriptural hypotheſis conſtituted the principal battery in all their aſſaults upon *pelagianiſm*. But obſerve with what artful dexterity, the evaſive hæreſiarch ſlips his head out of the collar.

collar. Inſtead of attempting a refutation of the main argument, founded upon the *end* of infant-baptiſm; he flies off to a pompous vindication of himſelf from a ſuppoſed defamation, which did not in the leaſt concern the queſtion in debate.

18 But notwithſtanding all *Pelagius*'s ingenuity, artifice, and evaſion; his orthodox antagoniſts were enabled to form ſuch a *Gordian knot* round the neck of his ſyſtem, as all the magic of the ſlippery *Proteus*'s pen was inſufficient to diſſolve. The fertility of his invention, ſo prodigious upon other ſubjects, failed him here; ſo that the unextorted acknowledgments, he made, in ſupport of infant-baptiſm, neceſſarily involved him in a labyrinth of difficulties, reſpecting original ſin: while his opponents exulted in the triumph of truth. Thus, ſays *Auguſtin*, the *Pelagians* "*circumſtipati & divinarum auctoritate lectionum, & antiquitus tradito & retento firmo eccleſiæ ritu, in baptiſmate parvulorum*; were beſet with the authority of *God*'s word, and with the eſtabliſhed uſage of the church, founded on antiquity, reſpecting infant-baptiſm."

From all the hiſtorical quotations, which I have produced, does it not manifeſtly appear, (1) That infant-baptiſm is a rite, founded upon the earlieſt, and moſt venerable authorities? having the ſanction of *Councils*, *Fathers*, and *Apoſtles?* (2) That it has been ever eſteemed as a *ſuccedaneum* to *circumciſion* under the law? (3) That, for the firſt four centuries from the Apoſtolic Æra, it

was an univerſal and undiſputed cuſtom? (4) That the altercations, which were ventilated by certain ſchiſmatics, did not concern the ordinance itſelf, but ſome leſs important matters; ſuch as, whether infants ſhou'd be baptized *before* the eighth day; whether perſons *baptized* in an erroneous church ſhou'd be *rebaptized*; and whether ſuch ſhou'd be admitted to eccleſiaſtical offices, &c. (5) That even the *Donatiſts* themſelves, who were, in one ſenſe, *Anabaptiſts*, did nevertheleſs admit of infant-baptiſm? (6) That the famous pelagian controverſy, which commenced the beginning of the fifth century, reſpected, not the *right*, but the *end* of infant-baptiſm? for (7) That *Pelagians* and *Antipelagians* were all unanimous in admitting the primitive authenticity of the cuſtom; and therefore, that however ſhuffling and evaſive, the conduct of *Pelagius* and *Celeſtius* might have been in other parts of the controverſy; upon *this* ſubject, their conceſſions were uniformly explicit and unambiguous.

And here, I beg your attention, Sir, for a moment, while I make an obſervation, ſuggeſted by the behavior of *Pelagius*, during his controverſy with *Auguſtin*, on the doctrine of original ſin.

19 It has been already proved, that the main arguments of *Auguſtin*, in favor of the controverted doctrine, were founded on infant-baptiſm; and that the *pelagian* party was hard puſhed by theſe arguments, as well as by their own acknowledgments on the ſubject. Now, if infant-baptiſm had

had been a mere traditionary rite; would not the *pelagians* have ranſacked every authority to demonſtrate its ſpurious origin? And, would they not have triumphed in any diſcovery, that might have countenanced their rejection of an ordinance, the very *end* of which gave ſuch a formidable ſhock to their whole ſyſtem? Had the point been *ever* made the ſubject of diſputation; would not *that* have in ſome meaſure afforded ground for oppoſition from *them* too? Yet, we do not find that they ever *attempted* to diſpute the matter?

20 Beſides; it is well known that *Pelagius*, was a man of conſiderable ſagacity, and extenſive erudition; * and one, whoſe knowledge of antiquity would have enabled him to determine, whether infant-baptiſm was of ſpurious tradition, or apoſtolic validity. He had not a retroſpect of much more than 300 years, from whence to draw his intelligence. And ſurely there were ſome records, traditions, or church-hiſtory extant in his time, that would enable him to arrive at a degree of certainty upon the ſubject. Yet, we never find him making any hiſtoric references, as a plea againſt the opinion of his antagoniſts; but, on the contrary, he acquieſces in their judg-

* "Let no foreigner" (ſays honeſt *Fuller* in his church-hiſtory) "inſult on the infelicity of our land, in bearing THIS MONSTER; but conſider firſt, if his *excellent natural parts*, and *eminent acquired learning*, might be ſeparated from his DANGEROUS DOCTRINE; no nation need be aſhamed to acknowledge him."

ment even when such acquiescence proves a dagger in the heart of his favorite system. Hence we hear him honestly declaring, " *Nunquam se, vel impium aliquem hæreticum audisse, qui hoc, quod proposuit de parvulis, diceret:* That he never heard, no not even any IMPIOUS HÆRETIC say what he had mentioned concerning infants" being refused baptism.

However, had *Pelagius* lived in the twelfth, instead of the fifth century; he would have confronted some " IMPIOUS HÆRETICS," who did deny both infant and adult-baptism. But of these I shall have occasion to speak presently.

21 The controversy, which commenced in the fifth century, drew from the contending parties, such reciprocal concessions with regard to infant-baptism, as universally established the validity and primitive authenticity of that ordinance, during the whole controversial period: Insomuch, that its general establishment then, rendered it an uncontroverted point, for six successive centuries, from the time of *Augustin.* And this, an *Antipædobaptist* † himself acknowledges, " The authority of *Austin* was it, which carried the baptism of infants, in the following ages, *almost* (he should have said, *altogether)* without controul."

22 About the beginning of the twelfth century, a spurious sect started up, called by the names of *Cathari, Luciferians,* &c. They might

† *Tombs.*

be

be very properly called *Luciferians*, becauſe their *principles* were literally *luciferian*, or *deviliſh*. For they held (1) " That the *evil God*, or *Devil*, made the viſible world; (2) That all the ſacraments are vain and deviliſh; (3) That all infants are puniſhed eternally, no leſs than murderers and thieves." As their diabolical contempt for the chriſtian ſacraments induced them to reject all *water*-baptiſm, they therefore ſubſtituted a ridiculous mode of baptizing by *fire*; the abſurdity and blaſphemy of which, *Ecburtus Schonaugienſis* expoſed in a treatiſe he wrote, A. D. 1160. From hence it is apparent that theſe impure *Cathari*, or blind *Luciferians*, were branches of the old corrupt ſtock of the *Manichees*; and, that for the ſame reaſon, any one would quote *them*, in ſupport of *Anabaptiſm*, he might alſo produce their authority in favor of *Quakeriſm*.

23 About the year 1130 another ſect roſe up, called *Petrobruſians*; from one *Peter Bruis* or *Bruce*, an ignorant impious renegado Frenchman. Some have ſuppoſed they were a branch of the original *Waldenſes*. But ſuch a ſuppoſition incurs a manifeſt *anachroniſm*, or miſcalculation of time. For, the origin of the *Waldenſes* was poſterior, by at leaſt 20 years, to that of the *Petrobruſians*. Beſides, the impious tenets of the latter, are a ſtrong implication, that they had no real connection with the former. The *Petrobruſians*, it is acknowledged, did deny infant-baptiſm; and ſo they did infant-*ſalvation* too; as *Peter*, Abbot of

Clugny

Clugny, proves in the charge he wrote againſt them, A. D. 1146, and *Caſſander* likewiſe; who exclaims, expoſtulates, and reaſons thus. "Oh the difference between *mercy* and *cruelty!* Between *Chriſt* lovingly *receiving* infants, and theſe hæretics impiouſly *repelling* them!" *Caſſander* aggravates a charge of *novelty* againſt the *Petrobruſians*; by alledging, that if infant-Baptiſm be a nullity, then "all the world has been hitherto *blind*; and, by baptizing infants for above a thouſand years, has given but a *mock-baptiſm*, and made but *phantaſtical* chriſtians, &c. — And, whereas all *France*, *Spain*, *Germany*, *Italy*, and all EUROPE has had never a perſon, now for 300 or almoſt 500 years, baptized otherwiſe than in *infancy*, it has had never a *chriſtian* in it."

24 *Bernard*, Abbot of *Clareval*, commonly called *St. Bernard*, complaining of the miſchievous tendency of the *Petrobruſian* principles, in a letter to the Earl of *St. Gyles's*, obſerves, among other things, "that the *infants* of chriſtians were denied the grace of baptiſm, and not ſuffered to come to their *ſalvation*, though our Saviour compaſſionately cry out in their behalf, *Suffer little children*, &c."—This complaint iſſued in the expulſion and baniſhment of *Henry*, *Peter's* aſſociate, who had been hitherto harbored in the Earl's houſe.—And in the year 1139, the *Lateran* Council under Pope *Innocent* the 2nd, condemned *Peter Bruis* for rejecting infant-baptiſm.

From

From the origin of the *Petrobruſians*; from the impious tendency of their principles; from the abominable conduct of their founders, *Peter* and *Henry*; * and from the oppoſition they met with, particularly on the ſubject of infant-baptiſm; it ſeems more than probable, they were no genuine branch of the primitive *Waldenſes*.

25 Beſides; that the adhærents of the illuſtrious *Valdo*, were advocates for infant-baptiſm, ſeems evident from the preſent practice of their deſcendents, as well as from the report of antiquity. (1) The preſent *Waldenſes* or *Vaudois*, in *Piedmont* and *Provence*, do univerſally admit of infant-baptiſm; and it is reaſonably to be ſuppoſed, that their practice, in this reſpect, is founded on the cuſtom of their renowned anceſtors. (2) Several ancient confeſſions, particularly, that of the *Bohemian Waldenſes* in 1508, prove the point. Indeed, upon their departure from the antichriſtian trumpery of *Rome*, they renounced the errors of the

* Some of the black ſhades, in this ſchiſmatic's character, are exhibited in the following ſtrictures, tranſmitted in a letter from *St. Bernard* to the Earl of *St. Gyles*'s. "This man *(Henry)* is a renegado; who, relinquiſhing his habit of religion, returned as a dog to his vomit, to the filthineſs of the fleſh and the world. Selling to ſale the word of GOD, he preached for *bread*. What he got of the ſilly people, he ſpent in *gaming at dice*, or ſome *worſe* way." (How exactly like this vile *Petrobruſian*, is the conduct of ſome of *our modern gambling prophets.)* "This celebrated preacher" (who, I dare ſay, harangued a vaſt deal about *good works*) "after the day's applauſe, was at night found in bed with w—es:——So much for the character of *Henry*; whom *Cluniacenſis* calls the "heir of *Bruis*'s wickedneſs." *Like maſter; like man!*

Romiſh

Romiſh church, reſpecting the *ſacraments* as well as the ſyſtem of her *doctrines* in general. For, they ſtrenuouſly denied, in oppoſition to *Rome*, that any ſacrament confers grace merely *ex opere operato*. Hence, a juſt deteſtation of the human inventions, added to the mode of diſpenſing infant-baptiſm, induced the original *Waldenſes*, rather to poſtpone the baptizing their children, than to countenance the abominable ſuperſtitions of the *mother of harlots*. This laudable ſcrupuloſity, added to the frequent peregrinations of their own miniſters, occaſioned ſometimes *adult*-baptiſms even among the *Waldenſes*. But this was a matter of contingent neceſſity, not of deliberate choice. And yet, upon unavoidable inſtances of this nature, ſome have grounded a diſingenuous plea, that the *Waldenſes* were *Anti-pædobaptiſts*. But, ſuch perſons might, with equal truth, aſſert, that they were down-right *Papiſts*. (3) *Wall*, (to whoſe hiſtory I have had occaſion frequently to refer) ſays, that an ancient record of the *Waldenſes*, called the *ſpiritual almanack*, and quoted by *Perin*, in his hiſtory of that people, expreſſly admits infant-baptiſm: And, it is a fact of univerſal notoriety, that they were found in the practice of it, when the Proteſtants of *Luther's* reformation ſent to know their eſtate.

As I have already touched upon the origin of the *German Anabaptiſts*, who greatly annoyed *Luther* and *Calvin*, and brought ſuch a ſcandal upon the very *name* of reformation; I ſhall not reiterate

reiterate that ſubject, any farther; than to obſerve, that, in all probability, the diſperſion of the *German Ranters*, was the ſource of *Engliſh Anabaptiſm*. For, very ſoon after the period of their rebellion and ranteriſm, in *Germany*, under *John* of *Leyden*, and at *Amſterdam*, under *John Geles*, aided by that *Anabaptiſtical* pſuedo-prophet *John Matthew*; † I ſay, very ſoon after this period, we hear of them in *England*. Probably the imports were from *Holland*; a country fertil in hæreſy and ſchiſm.

26 About the year 1536, they were ſubdued and diſperſed at *Munſter* and *Amſterdam*. And in two years after (ſays *Fuller* in his church-hiſtory) "the name of this ſect firſt appears in our *Engliſh Chronicles*." But their appearance was probably earlier; becauſe, in the very year (1536) in which their diſperſion took place in *Germany*, a convocation of the upper and lower houſe in *London* eſtabliſhed a proteſt againſt their tenets; one article of which runs thus, "The ſacrament of baptiſm is offered unto *all*; as well *infants*, as thoſe which have the uſe of *reaſon*." — And even ſo early as the year 1533, *John Frith*, a martyr, wrote a ſhort tractate,

† This enthuſiaſt ſet himſelf up as a kind of Chief; and, in blaſphemous imitation of the Son of GOD, appointed under him twelve ranting hirelings, whom he called the *twelve Apoſtles*. They propheſied that the end of the world was to take place in the year 1536, and filled people's heads with many other ſtrange reveries.

intitled, *a declaration of baptiſm*; in which he ſays, " There is an opinion riſen among ſome, who affirm, that *children* may not be *baptized*, 'till they come to perfect age. But verily, methinks, they are far from the *meekneſs* of *Chriſt* and his *Spirit*; who, when children were brought unto him, received 'em lovingly, &c. — But this matter I will paſs over; for I truſt the *Engliſh*, to whom I write, have no ſuch opinions."

If this honeſt Martyr cou'd have but taken a peep at the ſtate of things in the middle of the laſt century; how wou'd he have been aſtoniſhed at the rapid growth of *Anabaptiſm*, under the friendly auſpices of *Oliver Cromwell!* For a conſiderable time, the *Anabaptiſts* were extremely enamored with the *canting Uſurper*; in whoſe *levelling* cauſe numbers of them even took up arms, and were acceſſary to the ſhedding innocent blood. Yet when the tables were turned: when death turned over *Oliver* to the tribunal of GOD, to give an account there for his uſurpation and hypocriſy: and when Divine Providence placed upon the throne the rightful heir of the unhappy Monarch, who had been cut off by the bloody hand of tyranny, independency and uſurpation. — I ſay, when matters took this turn; lo! all of a ſudden the very perſons who but lately canted to *Cromwell*, now cant to *Charles*; they rake up the aſhes of the deceaſed Uſurper, and ſtrew his grave with the ſweet flowers of an *anathema*; execrating his memory, and in their

their addreſs to the King, calling him "*loathſome Hypocrite, grand Impoſtor, deteſtable Traytor, treacherous Uſurper, Prodigy of nature*, &c. &c." — That *Cromwell* MERITED theſe epithets of infamy, there is no doubt: but, whether they come with any tolerable grace from thoſe, who had been ſo very lately his ſanguinary aſſociates in the "GOOD OLD CAUSE," the judicious reader is to determine.

I aſk your pardon, Sir, for this little digreſſion; which was, in ſome meaſure, ſuggeſted by the thread of my ſubject. I am far from intimating here, that the modern advocates for *Anabaptiſm*, are any more like the canting friends of *Oliver*, than the mad adhærents of *John of Leyden*; and I wou'd hope too, that they as cordially execrate the proceedings of the Uſurper, as their forefathers; who in a pœnitential fit, ſtyled him the "GRAND IMPOSTOR." Yet, permit me to obſerve, that the part, which ſome take, in vindicating the *American* rebellion, and oppoſing the equitable claims of the Mother-country, ſavors a little of the "GOOD OLD CAUSE." And I think, I may ſafely affirm that, if the ſpirit of rebellious diſcord, which now operates ſo dreadfully among the *provincial malecontents*, and is ventilated by a few inflammatory patriots at home, were to arrive at its full meridian; our eyes wou'd ſoon behold a reſtoration of the "GOOD OLD CAUSE" of civil and eccleſiaſtical anarchy, republican independency, to-

gether with all the other ſpawn of *Oliverian uſurpation.* And I cannot help ſaying too, that, conſidering the innumerable privileges this land of liberty enjoys, under the auſpices of one of the moſt amiable Princes, that ever ſwayed the Britiſh ſceptre; to aſſert any thing, that has a tendency to rob him of his legal prerogative over any branch of his dependent ſubjects, is very ungrateful, to ſay nothing worſe: and therefore, it wou'd be more becoming in *ſome*, both, as *chriſtians* and *ſubjects*, to keep their private opinions, reſpecting the preſent troubles, to themſelves; than to be continually ſtuffing our public papers, with paragraphs, which only add oil to the flame, which burns too vehemently already. *Si non ſatis* SUA SPONTE *inſaniunt* INSTIGA.—

But, to return to my ſubject—I think it muſt now appear manifeſt to every perſon of candor and diſcernment, that however *Anabaptiſm* may boaſt of *Petrobruſian*, it cannot, of *Britiſh* antiquity: ſince, before the beginning of the ſixteenth century, the *name* was hardly known in *England.* And, that it has not the ſanction of the primitive church, I hope has been made equally evident. I might add too, that *Anabaptiſm never* had the uſage of any national church for its ſupport; but that, on the contrary, every reformed church throughout *Europe* admits of *infant-baptiſm.*

IV. Permit

IV. Permit me to aſk your opinion, Sir, reſpecting the arguments I have adopted, and the authorities I have produced, in ſupport of the controverted point. If you are open to conviction, and acceſſible to truth, I think they muſt ſtagger you a little. At leaſt I would hope, they will prove, that your opponents have *ſomething* to ſay for themſelves, in favor of infant-baptiſm; and that too, on the ground of SCRIPTURE, ANTIQUITY and REASON: ſo that, altho' we diſclaim being *infallible*, yet we might venture to be as *poſitive* as *you*, upon this ſubject. But it is upon ſolid *argument*, not on *poſitive aſſertions*, that we reſt the matter.

Wall, in the preface to his *hiſtory of infant-baptiſm*, relates a very remarkable anecdote concerning a perſon of diſtinction among the *Anabaptiſts*. The original author of the ſtory, is *Caſſander*.—The reſpectable *Anabaptiſt*, referred to, had imbibed the prejudices of his brethren againſt infant-baptiſm. However, being a perſon of candor and moderation, he liſtened to the arguments of the *Pædobaptiſts*. And, when the opinion of the primitive fathers was laid before him, he was ſo ſwayed by their united teſtimonies, that he relinquiſhed his former prejudices, and commenced an advocate for *infant-baptiſm*. "This happened in him" ſays *Wall*, "becauſe he

he was endued with three good qualities. 1 The fear of *God*, and reverence for his word. 2 Judgment and good ſenſe. 3 Modeſty and a meek temper."

After reading this pleaſing little anecdote, I was ready to ſay, *Go thou, and do likewiſe.* But a retroſpect to the peremptory ſpirit, which lays the foundation of your prejudices ſtops me from expatiating on the important advice. And I am the more diſcouraged in preſſing the matter, when I reflect on the *never-to-be-forgotten anſwer*, which you gave to a friend of mine, when he talked with you on the controverted ſubject.

The anonymous friend I refer to, propoſed to your conſideration, the multiplicity of modern witneſſes, as well as the general uſage of antiquity, as one very probable ground of the right of infant-baptiſm. To this weighty obſervation you made the following extraordinary reply. "Then *blindneſs* in part is happened to *Iſrael!*" I am ſorry to be under the neceſſity of telling you, Sir, that your anſwer was by no means tinctured with either that *modeſty* or *charity*, which ſhould always characterize the chriſtian, and diſtinguiſh the man of candor; eſpecially when he gives his opinion upon points of *doubtful diſputation*; and points too, which have the ſanction of all the national churches in *Europe*, and of ſome of the brighteſt "MORNING-STARS of the *Reformation.*"

Your

Your memorable reply affords another ſpecimen of your *mode* of *applying* ſcripture; for, *ſcripture* indeed it is throughout, though in a ſtate of notorious miſapplication. Let us take a view of it in its primary reference.—The paſſage is in *Rom.* ii. 25, and is applied to the ſtate of the rejected Jews, of whom the Apoſtle ſays ver. 8, " God hath given them the ſpirit of *ſlumber*; " eyes that they ſhould not ſee, &c." And after contraſting the privileged ſtate of the Gentiles to the deplorable condition of the Jews, the Apoſtle addreſſes the former, ſaying, " I wou'd not, " brethren, that ye ſhould be ignorant of this " myſtery, that *blindneſs in part is happened to* " *Iſrael.*"

This ſcripture, then, which is manifeſtly declarative of the moſt confirmed blindneſs and horrible infatuation of the Jews, you thought proper to quote, as an apology for thoſe, who admit the right of infant-baptiſm. I know Sir, you and your friends are extremely fond of recommending adult-immerſion under the pompous title of a *revelation.* And, to be ſure, if it really merits that title; thoſe, to whom a matter of ſuch importance is *not revealed*, muſt be under the influence of a ſad *envelopment* indeed.

But it is very odd, Sir, that prodigious numbers of ancient and modern chriſtians ſhould have their eyes *opened* to the *deep things of God*; and yet never ſee the importance of *adult-dipping*. It is equally extraordinary, that that light which

maketh

maketh manifeſt, has never enabled ſome of the brighteſt ornaments of truth to diſcover, that infant-baptiſm is a mere unſcriptural nullity, as you inſinuate.

Beſides; if adult-baptiſm be "eſſential to the obedience of faith;" how ſhall we account for innumerable multitudes of believers; living and dying *without* this *anabaptiſtic* ESSENTIAL?

When you brought the charge of "*blindneſs*" againſt thoſe who differ from you, did you maturely conſider what venerable authorities it affected? According to your ideas, ſome of the moſt pure national churches, as well as the moſt illuſtrious fathers, martyrs, confeſſors, miniſters, muſt have been *all blind!* So that (1) all the fathers of the four firſt centuries unfortunately fall under this predicament, viz. *Irenæus*; *Clement*; *Juſtin Martyr*; *Origen*; *Ambroſe*; *Cyprian*; *Chryſoſtom*; *Hierom*; *Auguſtin*, and all the managers of the *pelagian controverſy*; the ſeveral famous councils of *Carthage*; in the firſt of which there were no leſs than 66 Biſhops, with *Cyprian* at their head. All theſe venerable fathers and councils, who unanimouſly joined in admitting infant-baptiſm, muſt have been, upon your principle, *all blind.*

(2) As even the *Anabaptiſts* themſelves acknowledge that "the authority of *Auguſtin* carried the baptiſm of infants without controul," from the commencement of the pelagian controverſy to the origin of the *Waldenſes*, which includes

cludes an interval of no leſs than 600 years; conſequently all the churches, councils, fathers, miniſters and people, during that long ſpace of time, muſt have been *all blind.*

(3) The general body of the *Waldenſes*, both ancient and modern, who, (except a few ſpurious ſectaries among them) admit infant-baptiſm, muſt be *all blind.*

(4) All the illuſtrious Reformers, Martyrs, Confeſſors in our excellent national church, from *Wickliff* of immortal memory to the preſent day, muſt have been *all blind.* Thoſe burning and ſhining lights, the inſtruments of Reformation, that floriſhed in the reign of King *Edward* VI. and were extinguiſhed under the bloody auſpices of Queen *Mary*; theſe too muſt be included among the *blind* advocates for infant-baptiſm. Suppoſe I mention a few of the venerable names of the Confeſſors, Reformers, Martyrs, Miniſters, who all were unanimous upon the ſubject in debate. — *Bede*, *Wickliff*, *Bradwardin*; *Cranmer*, *Ridley*, *Latimer*, *Hooper*, *Bradford*, *Philpot*, *Abbot*, *Grindal*, *Parker*, *Whitgift*, *Hall*, *Davenant*, *Downham*, *Carlton*, *Beveridge*, *Hervey*, &c. &c. &c.

(5) The great *continental* Reformers muſt have been in the ſame plight, viz. *Huſs*, *Jerom of Prague*, *Luther*, *Calvin*, *Bucer*, *Peter Martyr*, *Beza*, &c.

(6) The church of *Scotland*, in whoſe communion there have been, and ſtill are, men of the deepeſt piety and learning, has always admitted

infant-baptiſm, from the very firſt dawn of its eſtabliſhment. I might here too produce a long liſt of venerable names; but ſhall content myſelf with only mentioning thoſe of the ſeraphic *Watts*, and the judicious and deeply-learned *Doddridge*.

(7) To theſe I might add the uſage of the church of *Ireland*, in which *Uſher* and *Hopkins* ſhine as ſtars of the firſt magnitude. — And to theſe I might ſuper-add the teſtimony of various eminent goſpel-miniſters, in the preſent day, both in the eſtabliſhment and among the diſſenters; whoſe piety, orthodoxy and learning, ſtamp reverence on their characters, and give weight to their authority. And I cannot help thinking, that ſome of the venerable names I have mentioned, were as free from the *juſt* charge of *blindneſs*, as any men that ever lived; and as perfectly converſant in the ſyſtem of *ſpiritual optics*, as the moſt ſagacious *Anabaptiſt*, whether ancient or modern.

From hence it is evident, that your imputation of *blindneſs*, is calculated to throw a *dark ſhade* upon the characters of the primitive FATHERS; upon the deciſions of the moſt venerable COUNCILS; upon the opinion of a "NOBLE ARMY OF MARTYRS;" upon the names of the moſt illuſtrious REFORMERS; and upon the general uſage of all the national PROTESTANT CHURCHES throughout the world. Well, Sir, the catalogue of theſe reſpectable and venerable authorities,

authorities, ſhines in my eye, with ſuch luſtre, and ſways my partiality to ſuch a degree; that I am ready to adopt the ſanguine declaration of the young man in *Cicero*; " ERRARE *malo cum Platone, quam cum iſtis* VERA *ſentire!*"

But your reflection of *blindneſs* tends likewiſe to inflate the minds of your brethren with ſelf-conceit; and, while you harangue upon the " *blindneſs*" of others, it is natural for *them* to think, that *the Anabaptiſts are* THE MEN, *and that wiſdom muſt die with them.* And yet, what ſhou'd induce you to think the *Anabaptiſts* are *infallible opticians* on the ſubject of baptiſm, I cannot tell; unleſs ſuch *infallibility* be founded on a retroſpect to the whimſical *Tertullianiſts*, the impure *Cathari*, the ſectarian followers of the *Petrobruſians*, the *German Ranters*, or the canting adhærents of *Oliver Cromwell.*

I have ever obſerved, that, a conceit of ſuperior eye-ſight even in *non*-eſſentials, lays the foundation, not only of ſpiritual pride, but likewiſe of uncharitable bigotry. My obſervation is warranted by *facts*; and a *recent* inſtance confirms me in my opinion.—A pious woman, a member of " the church" of the *Anabaptiſts*, had a deſire to attend the lectures of a goſpel-miniſter in the eſtabliſhed church. Her attendance gave conſiderable diſguſt to her brethren; but more eſpecially to her *paſtor*, who gravely ſummoned her before him; and with all the pomp of dictatorial dignity, thus addreſſed the

poor delinquent, " How can you go to ſuch a place? when by your going, you countenance thoſe CURSED TRADITIONS!" The honeſt woman had too much fortitude and ſimplicity to be intimidated by this menacing addreſs; and therefore ſtill attends the goſpel in the church of England, notwithſtanding the *curſe* which this Gentleman has thought proper to affix to its inſtitutions. I wiſh, when *Anabaptiſts* imitate this *anathematizer* in lording it over the conſciences of their people; that the people, *ſo lorded-over*, wou'd aſſert their freedom, and act like the pious woman juſt mentioned. For, let me tell you, Sir, that neither you, nor any ſet of men upon earth, have any ſcriptural right to draw a circle round the people of GOD, and to circumſcribe their *hearing* and *communicating* within the narrow præcincts of your own party; eſpecially when ſuch conduct glaringly implies, that no community of chriſtians merit the name of " the church," for purity either of doctrine or diſcipline, but the *Anabaptiſts*.

Say not, I have exaggerated matters here. Daily experience proves, I have not. The ſpirit of the Anabaptiſt-miniſter, who could ſtyle the excellent liturgical ſervices of our church " *curſed traditions*," is too frequently exemplified in others. Such illiberal abuſe of our church is no new thing. But whether ſuch low invectives characterize the *chriſtian*, or the *gentleman*, I fancy one of a very moderate ſhare of diſcernment, may eaſily

eaſily determine. And if, to iſſue out *anathemas* againſt differing brethren, and to diſtinguiſh their public ſervices by the bitter epithet of "*curſed traditions*" be an eſſential ingredient of *the church*, I pray God that I may live and die without it.

The fact, which I have adverted to, was told me by the ſuffering party; and I can eaſily credit the particulars of it, from the *ſpirit*, which her *arraigner* has diſplayed upon *other* occaſions; as well as from the veracity and piety of the *ſufferer*. But the ſufferings of this poor woman were ſlight when compared with the fate of others. Is it not a matter of general notoriety that ſimilar delinquents have undergone the ſevere ſentence of a formal *excommunication*; when to their hearing of a goſpel-miniſter in the church of England, they have likewiſe added the great crime of *communicating* with him too. I muſt in juſtice acknowledge, that this conduct is not adopted by *all* the *Anabaptiſts*. I myſelf have the pleaſure of knowing *one*, who, notwithſtanding his peculiar ſentiments, favors even the "*curſed traditions*" with his attendance, and does not think himſelf polluted, in partaking of the Lord's ſupper with his brethren in the eſtabliſhment. Such conduct, however blamed by "*the church*" does honor to catholiciſm, chriſtianity, candor, and good ſenſe.

But, it is with real concern I ſpeak it, that *all* are not equally candid and catholic. For, beſides the ſpecimens of bigotry I have already charged upon them; is it not a *fact*, that Anabaptiſt-miniſters

miniſters make repriſals upon the congregations of others, to the diſturbance of the flock, and the annoyance of the paſtor that preſides over it? As ſoon as any poor ſinners are awakened thro' the inſtrumentality of a miniſter of the goſpel in the eſtabliſhment, or among the diſſenters; immediately the Anabaptiſts get about him, and attack his ſimplicity upon *dipping*. The inexperience of the newly-awakened convert, diſqualifies him for reſiſting the few trite arguments, brought in ſupport of *immerſion*; and thus he falls a prey to *Anabaptiſm*. From the time he ſubmits to the ceremony he is bound with a cord of diſcipline, which ties him to Anabaptiſt communion: and, if *gratitude* ſhould prompt the convert, to frequent that church, which had been firſt made a *Beth-el* to his ſoul, and to *communicate* with that beloved miniſter, who was made his ſpiritual *father* in *Chriſt*; even this *grateful* conduct always meets with a diſcouraging frown from his brethren, and *ſometimes* is judged worthy of *expulſion*. Happy they! who are expelled for *ſuch* conduct.

I again ſay, that I do not exaggerate. Various miniſters of the goſpel in the preſent day complain of the annoyance of bigoted Anabaptiſts; and with deep concern lament, that ſome of their hearers, who were remarkable for ſimplicity and love, after being proſelyted to *Anabaptiſm*, have commenced intolerably petulant, bigoted, and ſevere; and, inſtead of recommending the goſpel of *Chriſt* by word and deed, acquire a little forward

ward cant about *dipping*, which they preſs upon the *Lord*'s people, with as much poſitive eagerneſs as if it were "eſſential to the obedience of faith." And indeed I myſelf have ſeen a few inſtances of ſome warm-hearted profeſſors, the life of whoſe ſouls, was ſo effectually dead and buried in their "watery grave;" that conſidering the keen anxiety, which incidents of this nature occaſion to a conſcientious miniſter of the goſpel; I cannot help adverting to the felicity of that pariſh-prieſt, the negative tranquillity of whoſe parochial charge is thus deſcribed,

> No *Romiſh* WOLF around his fences prowl'd,
> Nor FOX *ſectarian* earth'd within his fold.

Some *Pædobaptiſts*, in a pang of reſentment for ungenerous captures made among their flocks, have ſometimes given ſuch *anabaptiſtic repriſals* the ſevere epithet of "*ſheep-ſtealing*." Though I by no means approve of ſuch a ſevere and ſarcaſtic *phraſe*; I cannot help confeſſing, however, that the conduct of ſome has given too viſible ground for ſuch a reflection. In order to evade the force of ſuch a charge, it has been urged by ſome *Anabaptiſts*, that although "they are ſheep-*ſtealers*, yet they are not ſheep-*ſtarvers*." But this apology is as weak and evaſive, as the conduct, upon which it is often founded; and the apologiſts themſelves would be wiſe never to adopt it henceforth, for the following reaſons. (1) They inadvertently *allow* the

the *charge* brought againſt them. (2) Their apology is founded upon an evaſion, that never was admitted even in the moſt *corrupt* court of judicature. If a felon at the bar, clearly convicted of ſheep-ſtealing, ſhou'd attempt to apologize for his villainy, by urging, that "although he *ſtole* the ſheep, yet he did not *ſtarve* it;" wou'd any judge or jury pay the leaſt attention to ſuch an evaſive plea? Or, wou'd the *plumpneſs* of the ſtolen animal reſcue the offender from condign puniſhment? (3) Do the *Anabaptiſts* never commit depredations but upon *lean* paſtures? I fancy, many inſtances might be produced, where the *paſtures* were as freſh and ſalutary, the *ſhepherds* as ſkilful and laborious, and the *ſheep* as plump and healthy, as any ever boaſted of in the *Anabaptiſt* communion. The truth is, Sir, your brethren delight moſt in invading the *fatteſt* paſtures, and in making ſeizures, not of *wild* goats, but of goats *transformed* into harmleſs well-fed *ſheep*. Query, whether after being ſhut up in an *Anabaptiſt* encloſure, ſuch ſheep look, either ſo plump or healthy, as when they enjoyed an uncontrouled range over the fertilized and luxuriant fields of *catholic liberty*. Rather, do they not acquire the emaciated look of *Pharaoh*'s *lean kine?* And does not their very appearance point out the neceſſity of ſuffering them to have acceſs to thoſe *ſtreams*, where they firſt ſlaked their thirſt; and to viſit thoſe *green paſtures*, from whence they firſt derived

derived their nutriment, and acquired their obesity? Sure, it is not sinful to wish, that sheep in such pining circumstances, may burst the barrier, of bigotry, and spring from an unnatural, uncatholic, and unreasonable enclosure.

But the grand apology, which you and your brethren make for your frequent incroachments on the pastures of other shepherds, is; that you think it essentially conducive to the health and preservation of the *sheep* that they should be once *dipt*. Hence, in your late sermon, preparatory to that ceremony, you said, "dipping is *essential* to the obedience of faith, tho' not to salvation." Here you seem to point out a distinction, and to urge a conciliatory salvo, for the emphatic stress you lay on dipping. But, before I have dismissed my observations on this subject, I hope I shall make it appear, that your *distinction* is no real distinction at all; and that the *salvo* proposed, so far from conciliating our *veneration* for anabaptism, rather excites our detestation; as for a futil something that assumes an air of essentiality and importance, like the *great Diana of the Ephesians*, or an infallible *bull* from the *Mother of abominations*.

(1) I have several times expressed my astonishment and disgust at your mode of *applying scripture*; and am sorry to be under a necessity of doing it again. *The obedience of faith* is certainly a scriptural phrase; but as you have pressed it into the service of Anabaptism, it wears the ap-

pearance of a member in a ſtate of diſlocation; of a valuable ſtone wrenched from an elegant edifice, to adorn ſome poor clay-built hut; or of a precious jewel ſuſpended from a garment of rags.

Judicious chriſtians, Sir, look upon an innumerable multitude of *dippings*, as ſo many *cyphers*. But you do well to aggrandize them, by præfixing a *ſcriptural* UNIT. For this, at the head of abſolute *cyphers*, gives them importance, and converts them into *hundreds* and *thouſands*. However, if you remove the ſcripture præfix, your cyphers reſume their primitive *nothingneſs*, and are cyphers ſtill. We think then, that dipping is a mere unimportant *cypher*; and that to affirm it is "*eſſential* to the obedience of faith" reminds us of the pygmy, who perched upon the giant's ſhoulder, that by ſuch an elevated ſituation, he might aggrandize his liliputian inſignificance. But

Pygmies are pygmies ſtill, tho' perch'd on *Alps*.

And anabaptiſm is a cypher, a non-eſſential ſtill, though all the advocates in the world were to proclaim its eſſentiality. I will endeavor to pull down the pygmy from its aſpiring ſituation, and expoſe both its nothingneſs and pride.

(2) *The obedience of faith*, or *obedience to the faith among all nations*, are expreſſions, that occur in *Rom.* i. 5, and xvi. 26. Both paſſages imply that *obedience*, which *faith gives*, in crediting the goſpel-offer of ſalvation; and which it *performs*, in walking

ing according to its prescribed rules. This *obedience of faith* is *made known* to ALL NATIONS, in the unlimited and universal promulgation of the gospel; which calls upon *all*, Jews and Gentiles, to *believe* and *obey*. If you ask then, what I think the scriptures make *essential* to the obedience of faith; I answer, simply *believing* upon *Christ*, to the exclusion of every self-righteous plea; and *obeying* the truth in love, in contra-distinction to antinomian licentiousness. Thus the recumbency of the soul on *Christ* alone for pardon and peace, and an *imitation* of that immaculate Redeemer in righteousness and true holiness, constitute the two grand branches, which grow from the root of *living faith*, and which are absolutely necessary to discriminate the prosperous *planting of the Lord* from barren rotten-hearted *cumber-grounds*.

Although the *clear* and *evangelical* declaration of the obedience, which faith demands, was "a *mystery*, which was kept secret since the world began; *Rom.* xvi. 25, yet that declaration, as to the *essence* of it, was made even so early as in the days of *Abraham*; for *God* "preached the gospel" to him. And it was because of the Patriarch's illustrious submission to the obedience of faith, that he acquired the distinguishing title of the *father of the faithful*. His interest in the covenant made his children confederate, and give them a right to the *seal* of circumcision. But this ordinance was so far from being an *essential* in his obedience of faith, that both his *faith* and

obedience exiſted many years, *before* he was circumciſed. Beſides, if circumciſion had been an *eſſential*, what muſt have been the fate of all *women* and of all *infants* dying before the eighth day?

(3) I have already proved that *dipping* is not *eſſential* to the mode of adminiſtering baptiſm. And that *adult*-dipping is no part of the *eſſence* of obedient faith, is abundantly plain, if we conſider, (1) that even in *adults* converted from judaiſm or infidelity, obedient faith ought to *precede* baptiſm. So when the awakened jailor demanded what he muſt do to be *ſaved*; the Apoſtles preached the *eſſence* of obedient faith, ſaying, "*Believe* on the LORD *Jeſus Chriſt*." And then baptiſm, the *non*-eſſential followed after. (2) If adult-dipping be an *eſſential*; then what muſt be the caſe of myriads of believers, and thouſands of miniſters, who lived and died *without* this eſſential? (3) Is not the *Spirit* given to the church of *Chriſt*, to lead into all *eſſential* truth? Is there any doubt but a countleſs multitude of perſons, baptized in infancy, have been under a divine influence? If therefore adult-dipping were an *eſſential*, wou'd not the Spirit of truth have made them acquainted with it? (4) If profound learning, acute reaſoning, acquaintance with the oriental languages, knowledge of church-hiſtory, deep piety, and obedience to the faith even *unto death*, be under *God*, ſucceſsful means of inveſtigating eſſential truth; have not the advocates for infant-baptiſm a conſiderable *majority* of illuſtrious witneſſes endowed with

with theſe excellent qualifications? (5) If adult-dipping, or baptiſm at all, were an *eſſential*; ſhou'd not our *Lord* have releaſed the penitent thief from his confinement on the croſs, and ſhou'd he not have *baptized* him, before his departure from the body? Yet our *Lord* diſmiſſed him *without* the *Anabaptiſts*, *eſſential*; and received him to *glory* without it too.

(4) I have often had my fears, that there was ſome affinity between the ſpirit of ancient *judaiſm* and modern *anabaptiſm:* and I am now fully convinced my apprehenſions were not altogether groundleſs. The judaizing teachers, that annoyed the once-floriſhing church of *Galatia*, ſeem to have recommended circumciſion in the ſtyle of an *eſſential*, juſt as the Anabaptiſts urge *dipping* now. See the parrallel between the one and the other—the judaizing bigots attacked thoſe that were *eſtabliſhed* in the obedience of faith: ſo do the Anabaptiſts in the preſent day — The moleſtation of the judaizing teachers, ſpread confuſion, diſcord, and altercation throughout the once-peaceful church of *Galatia:* and many happy and united congregations have made a dreadful exchange of the ſweets of peace for the bitterneſs of ſtrife, upon the intruſion of *Anabaptiſm* — A ſpirit of *legality* urged circumciſion; the ſame ſpirit is deeply at the bottom of Anabaptiſm.—The judaizing teachers ſtruck at the glory of the goſpel: ſo do the Anabaptiſts, when they ſay dipping is "*eſſential* to the obedience of faith."

(5) But,

(5) But, in order to evade the force of this laſt charge, you cry out, "O but, we do not ſay that adult-dipping is eſſential to *ſalvation.*" No, Sir? Not when you ſay it is "*eſſential* to the obedience of faith? Surely, if obedient faith be eſſential to ſalvation; whatever conſtitutes its *eſſence* muſt, by unavoidable conſequence, include the eſſentiality of *ſalvation.* So that your diſtinction, ſalvo, or call it what you pleaſe, is nothing but a compound of evaſion and nonſenſe; and only ſerves as a deceptive varniſh to hide the deformity of anabaptiſm.—If your mode of making diſtinctions were adopted upon innumerable ſubjects, it would draw after it a chain of innumerable abſurdities. Suppoſe, Sir, that a profeſſor of anatomy in the courſe of his anatomical lectures, ſhould lay down the following theſis, viz. that the office of reſpiration in the lungs, and the proceſs of circulating the blood by the reciprocal operation of the *ſyſtole* and *diaſtole*, or the contraction and dilatation of the heart, were *eſſential* to the *health* of an individual, but *not* to the preſervation of his *life*; would not the loweſt graduate in anatomy ſmile at the diſtinction? and ſuſpect, that his lecturer needed a little inſtruction himſelf, on the obvious and natural connection ſubſiſting between the *eſſential operation* of any thing, and the *eſſential end*, to which it leads. Obedient faith is in the ſoul, what the *ſyſtole* and *diaſtole* are in the body. The contraction of the one, and the diffuſive dilatation of the other, illuſtrate the diſtinct, yet combined acts of

of *believing* and *obeying*. The reſpective and mutual operations of the former are eſſential to health and the preſervation of life: and the inſeperable duty of the latter is eſſentially conducive to the ſoul's proſperity and ſalvation. This is *eſſential* in the one caſe; *that* in the other. Therefore, an anatomiſt, might, with as good a grace, maintain, that a daſh of water againſt the ſtomach would ſupply the place of the reſpective functions of the lungs and heart in the animal œconomy; as an anabaptiſt aſſert, that adult dipping is an *eſſential* in the obedience of faith.

Permit me to point out the abſurdity of your diſtinction in another familiar illuſtration.—Suppoſe that his Majeſty's Plenipotentiary in *America*, ſhou'd iſſue out a proclamation in the King's name; offering the provincial inſurgents a free pardon, together with a reſtoration of all the privileges, of which their rebellion juſtly deprived them; yet ſuſpending the pardon and the other royal favors on the *eſſential ſine-quâ-non* of their throwing down their arms, and admitting the equitable claims of the mother-country; proclaiming, that a ſuſpenſion of their rebellious inſurrection wou'd be *eſſential*, as well to their *obedient fealty* to his Majeſty, as to their *preſervation* from the ſword of juſtice; and that the *royal favor* ſhou'd be ratified to every *obedient* provincial by the *broad-ſeal* of *England*.—Now, Sir, what is the *eſſential* here? Is it the ſubſequent *ſeal*, or the antecedent *ſubmiſſion* of the ſubject?

ſubject? Wou'd not to aſſert the former, incur an egregious *hyſteron proteron?* And, if any perſon ſhou'd urge, that, although a ceſſation from treaſonable hoſtilities was *eſſential* to the *obedient fealty* of the ſubject, but not to his future *preſervation* from incenſed juſtice; wou'd not every man of common ſenſe laugh at the ridiculous refinement? and ſet down the author of it, as a novice, or an enemy to the true intereſt of the deluded provincials? The application is eaſy.

Having expoſed the weakneſs, fallacy, and abſurdity of your diſtinction, permit me to obſerve therefore, that to ſay, " adult-dipping is *eſſential to the obedience of faith*, but not to *ſalvation*," is exactly the ſame as to aſſert that " dipping is eſſential to *ſalvation*, but not to *ſalvation*."

And now, O profeſſor of the goſpel, I turn, from the zealous advocate for the *eſſentiality* of dipping, to thee: And, my earneſt appeal addreſſes your piety, candor, reaſon, and common ſenſe. Do you not perceive, that *Anabaptiſm* has now fairly thrown aſide the maſk, and diſcovered its long-concealed viſage? Perhaps you thought, (with myſelf) that the *goſpel* was ſtamped on every feature of its face; but if you look narrowly, you may eaſily diſcover the lineaments of *legality* portrayed there. An *Anabaptiſt* miniſter publicly declares that " dipping is *eſſential* to the obedience of faith." His brethren hear and applaud the declaration: and in the mouth

of

of two or three *Anabaptiſt* witneſſes, *every word* of the aforeſaid declaration has been vindicated and *eſtabliſhed.* I aſk then, whether ſuch preaching does not ſavor ſtrongly of that *judaizing leaven,* which corrupted the goſpel, and ſpread a ferment among its abettors, at *Galatia.*—The legal advocates for circumciſion, preſſed that ordinance, as *eſſential:* the *Anabaptiſts* give *dipping* the ſame important title.—The great Apoſtle of the Gentiles called the ſyſtem of the judaizing bigots, *another goſpel:* and *Anabaptiſm* merits the ſame appellation, ſince it lays claim to *eſſentiality.* —If *Paul* were now alive, he wou'd addreſs the *Anabaptiſts,* as once he did the *Galatian* bigots, "If ye be *circumciſed (dipped) Chriſt* ſhall profit you nothing." *q. d.* If ye ſubmit to dipping, and eſteem it an *eſſential* in obedient faith, ye ſhall receive no benefit from the righteouſneſs or Spirit of *Chriſt;* becauſe, "in *Chriſt Jeſus,* neither circumciſion availeth any thing, nor uncircumciſion, (but the grand eſſential) faith, which worketh by love."—No wonder that *Anabaptiſts* inſiſt on dipping: the ſecret is unravelled; dipping's an *eſſential.* And no wonder if ſuch an eſſential topic conſtitute an eſſential part of *Anabaptiſt* miniſters diſcourſes.—O profeſſor, beware of ſuch preaching. If you do not look ſimply to *Chriſt,* and ſearch his word, your ſoul will be enſnared. If your conſcience is alarmed with the law, and galled with the ſenſe of guilt, you will be ready to catch at any thing, that might

give it *peace:* And if you are told that " dipping is an *eſſential,*" the legal bias of your heart will ſuck in the poiſon; your wounds will be healed ſlightly; your peace will be a falſe one; your ſpirit, inſtead of being thrown into a goſpel mould, will imbibe that ſour bigotry, which is the diſtinguiſhing characteriſtic of a party; and, if you reſt in *dipping*, without having previouſly obtained that ſweet reſt, which obedient faith communicates, you may ſettle upon your lees, become twice dead, and at laſt be plucked up by the roots, as a rotten blaſted fig-tree.—If you are one of thoſe, who think it their duty to be *dipped*, I have no objection to the ſpeedy removal of your ſcruples on that head. Only take care that the " *watery grave*" does not give you *cold*; does not deſtroy the ſimplicity and warmth of your heart, now glowing perhaps with the love of *Chriſt*. If you are not in *Chriſt*, you may go to the bath, and go to hell too: All the water in *Jordan*, or in the Ocean, will not ſave you from deſtruction, if your heart be not waſhed from an evil conſcience by the blood of ſprinkling.—If you have been baptized in infancy, liſten to no propoſals on the ſubject of re-baptiſm. Did you ever read of an individual under the law, that was circumciſed a ſecond time, though admitted to that rite in infancy? The *Anabaptiſts*, like the judaizing teachers, want to dip you, *that they might glory in your fleſh.* And when once they do, depend upon it, they will

will make it a point that you ſhou'd *communicate* with them *only*. And will you thus reſign your chriſtian *freedom*, and bury your glorious liberty in the *Anabaptiſt's* "*watery grave?*" O profeſſor, ſtand upon your guard. Be vigilant: Watch againſt Satan, eſpecially when he transforms himſelf into an angel of light. And, leſt you ſhou'd take either a legal or an antinomian nap in your important poſt on the chriſtian watch-tower, take the following WATCH-WORD, bind it about your neck, and write it on the tables of your heart, viz: "He is not a Jew (nor a Chriſtian) which is one *outwardly*, neither is that (the true) circumciſion" (or the true baptiſm) "which is outward in the *fleſh:* but he is a Jew" (or a Chriſtian) "which is one *inwardly:* and circumciſion is that of the *heart*, in the *ſpirit*, and not in the letter; whoſe praiſe is not of men, but of GOD." *Rom.* ii. 28, 29.

I now turn, from the un-wary, the un-eſtabliſhed or the legal profeſſor, to you, Sir. Perhaps you will think my laſt addreſs was too ſevere. It was ſeverity founded on ſcriptural truth, and warranted by ſtubborn facts; and therefore requires no apology.—But I haſten to a concluſion.

Throughout this pamphlet I have taken frequent opportunities to make honorable mention of the eſtabliſhed church. Yet I am not ſo far under the influence of partiality or bigotry, as to ſuppoſe, ſhe is *infallible*. This is the pompous cha-

 racteriſtic

racteriſtic of that anti-chriſtian church which proudly boaſts it *cannot err*. And, if any other church be perfectly free from ſpots, it is welcome to caſt the firſt ſtone at ours. Conſidering, out of what a horrible ſtate of popiſh and heatheniſh darkneſs our church aroſe, the matter of aſtoniſhment is, not, that ſhe has *any* ſpots, but that ſhe has not many *more*. She had *lien among the pots* — in a ſtate of accumulated guilt and abominable ſuperſtition in myſtic *Babylon*; till the light of *reformation* penetrated the Ægyptian gloom, and the hand of almighty grace extricated her from her bondage. Since that glorious period, ſhe hath ſhone bright as the wings of the dove, whoſe wings are covered with ſilver, and her feathers with gold; and though the robe of truth, with which ſhe is adorned, be here and there a little ſullied with the ſlight remains of that darkneſs, from whence ſhe emerged; yet this no more really affects her ſacred veſture, than a few ſpots of dirt wou'd take from the richneſs of a garment of embroidery, or a ſlight blemiſh deform a well-proportioned ſet of features. What I call *ſpots* in our church, might be more properly ſtyled redundant appendages: which, like the *fringes* on the Iſraelites' garments, are as far from being ornamental, as they are from being really uſeful; and yet which do not in the leaſt detract from the *purity* of that bright reformation-robe, wherewith our venerable *Alma Mater* is arrayed.

When

When therefore you take a view of our excellent church, let it not be through the magnifying glaſs of party-prejudice, but through the amiable optic of tenderneſs and love. Then you will

> Be to her *faults* a little *blind*,
> And to her *virtues* very *kind*.

Confident I am, Sir, that although you, and all the Anabaptiſts in the world, unite in branding the ſervices of our church with the odious ſtigma of "*curſed traditions*;" yet GOD will *bleſs* them. And the judicious ſons of the eſtabliſhment no more dread the influence of a *curſe*, either upon themſelves or their miniſtrations, from a bigoted Anabaptiſt-teacher; than *Luther* of old regarded the futil anathema of a bigoted Pope's *bull*, when he called it "*bulla, veré bullarum filia!*" * That *God*, who *hath bleſſed* our excellent church in old time, ſtill continues his bleſſing; and will continue it, I truſt, as long as the ſun and moon endure. Various efforts have *Rome* and *Satan* made to cruſh her to nothing; yet ſhe has always riſen ſuperior to their confederate aſſaults, and, like the palm-tree, hath floriſhed the more for *preſſure*. Although ſhe was caſt into the ſcorching flames of *Mariân perſecution*; yet, like another phœnix, EX SEIPSA RENASCITUR, ſhe acquired life from the fire, and emerged from the *martyrial aſhes*, brighter and more glorious. Even the "*academic death*" has proved *eventual life*; and given birth to nu-

* A bull, the very daughter of all vain bubbles.

merous

merous living witneſſes. So that, when our church has been wounded by the hand of perſecution, *God* hath come down upon her with his bleſſing, like *rain upon the mown graſs*, and made her ſpring the more rapidly, after the mowings of the perſecuting ſcythe. Even in theſe preſent days of blaſphemy and reproach, her intereſts floriſh. The number of her eccleſiaſtical and truly-evangelical ſons is amazingly multiplied. May their zeal and ſucceſs increaſe with their multiplication! May the LORD *God* of hoſts go forth with them, when they go forth againſt the common enemy! May the great Captain of our ſalvation endue them with undaunted reſolution in the cauſe of *God* and truth! May they be made poliſhed ſhafts in Jehovah's quiver! And may the arms of their hands be made ſtrong by the almighty *God* of *Jacob!* May their miniſterial *rod*, bloſſom, and bring forth much fruit! May they be burning and ſhining lights! *burning* with inextinguiſhable zeal in their great Maſter's cauſe, and *ſhining* with the diffuſive light of doctrinal and practical truth! When they are ſometimes bowed down with the greatneſs of their *work*; may they be reanimated with the greatneſs of their *reward!* And, whether they blow the goſpel-trump, in the high-ways and hedges; or feed the flock of *Chriſt* in a more confined ſphere of action; whether they are *itinerant* evangeliſts, or *local* paſtors; may the LORD *God* Omnipotent preſerve them as *ſtars* in his right hand, from the evil of ſin, and the deluſions of error!

error! Yea whether they are diſtinguiſhed by the name of *Churchman* or *Diſſenter*; may the bleſſing of the *God* of *Abraham* follow *them*, as far as they follow *Chriſt!* And make them an embodied phalanx againſt the ſtrong-holds of *Satan!*

Give them thy ſtrength, thou GOD of pow'r;
Then let men rage, or devils roar:
Thy faithful witneſſes they'll be:
'Tis fix'd — they can do *all* through THEE.

Such, Sir, are the genuine ejaculations of a heart, deeply intereſted in the welfare of our *Britiſh Zion*; and yet expanded in benevolent and catholic love to you, and to all, throughout the world, who love the LORD *Jeſus Chriſt* in ſincerity. My heart's deſire and prayer to GOD is, that the intereſts of the goſpel may be univerſally extenſive; without regarding *who* are the highly-favored inſtruments in its propagation. Whoever the men are, or by whatever name they may be diſtinguiſhed, if they urge obedient faith, they ſhall be moſt heartily welcome to my *right hand* of cordial *fellowſhip*. But if you, or any perſon elſe, *quantusquantus ſit*, attempt to aggrandize diſputed ceremonies into *eſſentials*; I ſhall think it as much my duty to oppoſe you, as ever *Paul* did, the judaizing diſturbers of the church of *Galatia*.

In order then that a miniſter's public work may be really uſeful to the church, and acceptable to GOD; wou'd it not be well to conſider and digeſt, out of *many*, the *few* following particulars?

ticulars? (1) Shou'd not the glory of GOD in the promulgation of the goſpel, be a miniſter's grand, primary object?

(2) Next to the divine glory, ſhou'd he not principally regard the ſalvation of loſt ſouls, without ſquinting at a bigoted proſelytiſm to his own party?

(3) Shou'd not the great aim of his public diſcourſes, and private demeanor, be, *to humble the ſinner, exalt the Saviour, and promote holineſs?* And is not every other topic compared with this, trivial, inferior, and non-eſſential?

(4) Is it not incumbent upon every well-wiſher to the proſperity of Zion, to pull down, as far as may be, the partition-walls of bigotry, and ceremonial attachment, by urging the great truth of the poet, in the following ſtriking appeal?

> Ye diff'ring ſects, who all declare,
> "*Lo! here is* Chriſt; *or lo! he's there*;"
> Your ſtronger proofs divinely give,
> And ſhew me where the chriſtians LIVE.

(5) Shou'd not every embaſſador of the Prince of peace, copy after that pacific original, in word and deed? Shou'd not every miniſter preach *peace*, (eſpecially during the preſent troubles) both in a *civil* and religious point of view? by recommending to all, to "render unto *Cæſar* the things that are *Cæſar*'s; and unto GOD, the things that are GOD's?"

(6) Ought

(6) Ought not every friend in the cauſe of truth, to brandiſh the weapons of his warfare againſt *ſin?* as that monſter is always at the bottom of national wars and fightings, as well as the *primum mobile* in every private broil. Would not Anabaptiſt-miniſters therefore be better employed in attacking ſin, than in publiſhing pamphlets, which have an indirect tendency to increaſe the workings of that hydra, in the multifarious rebellion of reſtleſs Americans? And wou'd not *you*, Sir, have done more ſervice to the cauſe of truth, if, inſtead of ridiculing thoſe who differ from you on the ſubject of infant-baptiſm, you had,

On *vice* your humorous vein diſplay'd?

The ſins of the world in general, and of the church in particular, might afford you an ample field to expatiate in: and it is hard to tell, whether the follies of the one merit more *Democritus*'s facetious ſneers, than the ſins of the other require *Heraclitus*'s lamenting tears. I'm ſure, Sir, the divided ſituation of your own party in this town, called aloud for the tears both of the tender-hearted *philoſopher*, and the *weeping prophet*: while that accurſed ſpirit of bitterneſs which has rent "the church" here, and ſubdivided it in ſuch a manner, that the member of one ſubdiviſion will hardly ſpeak to a member of the other, if he meet him in the ſtreet, demands a cutting reproof. O Sir, how much more *eſſential* to the obedience of faith is it to *keep the unity of the Spirit in the bond of peace*,

than to be *dipt!* Is it not to be feared that if the religion of ſome bitter diſciples were ſtript of its fiery zeal for an *unfelt* ſyſtem of doctrines, and for the unimportant ceremony of *dipping*, it wou'd be ſtript of its *great all?* And that the zealots themſelves wou'd appear as naked as unbaptized heathens? O Sir, if you knew this town, even the *profeſſing* part of it, as well as others;—how much religious goſſiping prevails, inſtead of chriſtian fellowſhip;—what perpetual tattling, whiſpering, canting, whining, ſupply the place of religious converſation;—how exceedingly inquiſitive certain buſy-bodies are into the domeſtic and ſpiritual affairs of others, while they too glaringly neglect an examination of their own hearts;—how boldly ſome will even fabricate a clandeſtine lye, and that, in order to ſow the ſeeds of diſſenſion between intimate friends;—with what miſchievous ſlyneſs, theſe religious incendiaries can carry about a budget of falſhoods and miſrepreſentations; and how dexterouſly they can open its contents, even though it be like *Pandora's box*;—and with what effrontery they can ſhew themſelves at our religious aſſemblies, in a maſk, that cannot conceal their deformity, even from the eye of man;—with what curioſity they enquire into every body's ſtate, but their own;—how ready to magnify the peccadillos of another, while they advert not to their own monſtrous inconſiſtencies;—and by what artful machinations theſe religious firebrands labor to ſet the church

in

in a flame;—I ſay, Sir, if you were acquainted with theſe particulars; I am ſure, inſtead of urging immerſion as eſſential to the obedience of faith, you wou'd have called aloud to *S——n* profeſſors, to walk even as *Chriſt* alſo walked; in humility, tenderneſs, truth, and love.

Praying that you may fight the good fight of *obedient faith*, and finiſh your miniſterial courſe with exceeding great joy and extenſive ſucceſs; I remain,

Your affectionate brother and humble adhærent to "*one* Lord, *one* faith, ONE BAPTISM:"

Shrewſbury,
29th *Feb.* 1776.

R. D.

ERRATA.

P. 22, L. 1, For *ſermons* read *ſermon.*
P. 24, L. 1, For *eovenant* read *covenant.*
P. 41, L. 28, For *honour* read *honor.*
P. 66, L. 27, For *anababtiſt* read *anabaptiſt.*
P. 95, Penult, For *coſuetudo* read *conſuetudo.*

A

WORD

TO

PARMENAS:

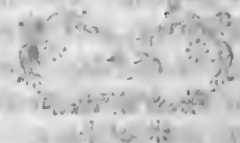
Occaſioned by his

"Addreſs to the Baptiſt-Church,

Meeting in *High-ſtreet*, SHREWSBURY."

Ex quovis ligno Mercurius non fit.

SHREWSBURY, Printed. 1776.



A WORD to *Parmenas.*

BEFORE the concluſive part of my *Letter to a Baptiſt Miniſter*, &c. was printed off, I ſent a friendly line to Mr. *P.* a member of the Anabaptiſts in this town, requeſting he would inform me, whether Mr. *M.* ſaid that "adult immerſion is *eſſential* to the obedience of faith;" at the ſame time ingenuouſly acquainting him, that I had in the preſs, a treatiſe on the ſcripture-ground of infant-baptiſm, and that therein "I took the liberty to animadvert on the ſentiments of the Anabaptiſts in general, and of Mr. *M.* in particular;" but wiſhed, before I *concluded* my pamphlet, to know from Mr. *P.* whether Mr. *M.* did really uſe the above-mentioned ſtrong expreſſion. My inquiry was anſwered in the *affirmative*; and Mr. *M.*'s unſcriptural declaration, reſpecting the *eſſentiality* of *dipping*, has been ſince vindicated and confirmed by another Anabaptiſt-miniſter.

The ingenuous and friendly letter I ſent Mr. *P.* immediately produced a haſty, un-digeſted little performance, intitled, "*An Addreſs to the Members of the Baptiſt-Church, meeting in High-ſtreet, Shrewſbury.*" The manuſcript of this futil publication

was written not only *before* my pamphlet was out, but even *before* an advertiſement was inſerted in the *Shrewſbury* paper to announce its *future* publication. This is a ſample of Mr. *Parmenas*'s precipitation; and this circumſtance will ſerve to convince the candid reader, how peculiarly touchy and inflammable the mind of an Anabaptiſt is, when even a diſtant and *un-publiſhed* oppoſition to his favorite tenet, will produce ſuch precipitate conduct. As Mr. *Parmenas* affects to underſtand *latin*; before he ever honors "*the church*" with a ſecond addreſs, I wou'd adviſe him to digeſt well the following conciſe motto, "*Feſtina lenté*;" or that of the Apoſtle, "Be *ſlow* to ſpeak."

But what will excite the aſtoniſhment, (and perhaps the *riſibility* too) of the candid reader, is; the *addreſs* referred to, was read publicly by Mr. *S.* on the next *Sunday* evening in the Anabaptiſt-meeting. The manifeſt deſign of this was to guard the people againſt the effects of my vindication of infant-baptiſm, and to convey a ſort of intimation that they ſhould not *read* it. But does not ſuch conduct ſavor too ſtrongly of the unfair methods adopted by a certain eroneous church, whoſe grand intereſt it is to keep her deluded members in profound ignorance, by prohibiting a peruſal of any books, calculated to reſcue them from their ſuperſtitious bigotry? And I aſk too, is it right for the Anabaptiſts to be continually introducing every little controverſial

verſial occurrence into the pulpit? And thus to convert the ſacred deſk into a *roſtrum* of ridicule?

The author of the *addreſs* is very warm; for he talks of "Satan ſtirring up thoſe who profeſs the goſpel, to ſpeak evil of, ſlanderouſly report, and vilify others." But, *who* are thoſe *evil-ſpeakers*, *ſlanderers* and *vilifiers?* Surely, not the perſons, who told me, what Mr. *P.* under his own hand acknowledged to be *true.* For, if to mention again, what has been delivered in a public manner, be a proof of a man's ſlandering propenſity, I believe neither *Parmenas* himſelf, nor any of his brethren, ſtand free from the imputation.—And, if the report brought to me from Mr. *M.*'s public diſcourſes, be *true*, (which Mr. *P.* himſelf has acknowledged) does not the charge of *ſlander* and *evil-ſpeaking*, reverberate upon precipitate *Parmenas* with redoubled force?

The *addreſſer* ſays, "it is our happineſs to have the liberty of *reading* the word of GOD, and of *judging* for ourſelves; a right to do ſo, is one of the firſt principles of nature, and any attempt to deprive us of it, or diſcovery of reſentment and ill-will towards us for the exerciſe of that right, betrays a narrow ſpirit, &c." But what does all this pompous complaint mean? Did I ever inſinuate, either in public or private, that people ſhou'd not judge for themſelves in reading the word of GOD? Did I ever make any infringement on the natural right of private judgement? And even, if my pamphlet did contain any in-

ſinuation

ſinuation of this kind, yet as it was not publiſhed 'till *after* the *addreſs* was written; is it not in the higheſt degree prepoſterous and ungenerous for *Parmenas* to throw out ſevere charges of this kind, which could exiſt no where but in his own ſuſpicious and heated imagination? Cou'd he have but *waited* 'till my pamphlet was publiſhed, he wou'd then have ſeen my candid ſentiments on the right of private judgment; and that ſo far from invading that ſacred prerogative, my whole letter to Mr. *M.* is founded upon the generous principle which ſupports it.—An Anabaptiſt-miniſter gives his opinion publicly, and ſeverely too, on the ſubject of adult-immerſion. I, who differ from him on that point, take the liberty to expoſtulate, and to offer my public opinion on the right of infant-baptiſm. Does this public expoſtulation carry with it the air of "*reſentment and ill-will?*" Or do I mean hereby "*any attempt to deprive*" the Anabaptiſts "*of the right*" of private judgment to which they lay claim? Surely, every perſon, but precipitate *Parmenas*, will exculpate me from ſuch a charge. And I wou'd hope, that *P.* himſelf will do this, after he has read my whole book: in the peruſal of which, I have no doubt, but a conſcious *bluſh* for his precipitancy on this head, will imperceptibly ſteal on his cheek; and that he will in future, pay greater attention to the prophet's words, "He that believeth ſhall not *make haſte*."

Parmenas,

Parmenas, whoſe heated imagination has ſuggeſted an unfavorable idea of my book, even before he has ſeen it, ſays, " you have more need to pity and pray for the party who *maligns* you." What! is every perſon *maligned*, when his peculiar ſentiments are oppoſed? Then all the controverſialiſts in the world are a ſet of *maligners*. The great Apoſtle of the gentiles, for his public oppoſition to *Peter*, muſt fall under the laſh of the ſame ſevere predicament. And, though *I* may be ranked among the *maligners* too, yet I hope, *P.* will pleaſe to remember, that as Mr. *M.* began the public maligning of the Pœdobaptiſts, he muſt conſequently be the *firſt maligner*. Thus, while *P.* makes us the objects of his *pity* and *prayers*, I ſhall, in return, ſincerely commiſerate his equal want of argument and candor, and pray, that a future abatement of his precipitate zeal, may induce him to fix his charge of *maligning*, *ſlandering*, &c. ſome where elſe.

P. has aped the motto of my title-page: The firſt page of my *letter* preſents the reader with two ſweet verſes from Dr. *Watts*, in which that excellent Divine bears his teſtimony to the right of infant-baptiſm, as founded upon the *Abrahamic* covenant. *P.* quotes two verſes more from the ſame evangelic Poet, which contain a verſification of *Rom.* vi. 3, 4. Now, as it is upon this ſcripture, that the *Anabaptiſts* chiefly found their plea for *dipping*; does not the quotation from Dr. *Watts* carry with it a kind of inſinuation, that he

he was an advocate for the Anabaptiſt's "*watery grave?*" Whereas it is well known, that the Doctor himſelf, and the whole reſpectable body of Diſſenters, in which he ſhone as an ornament of diſtinguiſhed luſtre, always invariably admitted infant-baptiſm, and that too by affuſion or ſprinkling. And does not *P.*'s attempt to contraſt Dr. *Watts* to himſelf by imitating my title-page, imply ſomething very unamiable, and remind us of the Poet's exclamation, "*O! imitares, ſervum pecus!*" And, ſince the Doctor is an explicit advocate for infant-baptiſm, and, according to *P.*'s mode of arguing, a virtual "*maligner*" of Anabaptiſm; ought not "*the church, meeting in High-ſtreet, Shrewſbury,*" to diſcard the Doctor's hymn-book, for the ſame reaſon, that they will labor to prohibit their members from reading my Vindication?

The author of the *addreſs* adopts one argument, ſuch as it is, in favor of adult-immerſion, viz: "the teſtimony of *good men* in all ages, who have withſtood, and ſteered clear of the general corruption"—nothing. The cloſe of the ſentence is neither ſenſe nor grammar. But the judicious reader may perceive what this "*incorrect addreſs*" wou'd be at. The author of it *modeſtly* inſinuates, (1) that all the "*good men*" in former and latter days were *Anabaptiſts*; (2) that ſuch as were not, did not "ſteer clear of the *general corruption.*" (3) And that if it were not for "fear, ſhame, private emoluments, or the ſhackles

ſhackles of human creeds and articles, they wou'd not be kept back from the performance of that duty, requiſite to evidence an obedient faith." *Satis cum imperio!* In oppoſition to all this immodeſt and groundleſs cant, I reply; that, if any one will take the trouble carefully to peruſe my Vindication, he will immediately perceive that the *Fathers* for the four firſt centuries after the Apoſtolic Æra; all the parties engaged in the pelagian controverſy, which commenced the beginning of the fifth century, including *Auguſtin* on the one ſide, and *Pelagius* on the other; all the Fathers, Councils, Miniſters, and Profeſſors of Chriſtianity, from the pelagian period, to the beginning of the twelfth century; the body of the illuſtrious *Waldenſes*; the inſtruments of the Reformation in *Germany*, with *Luther* and *Calvin* at their head; all the Reformers in *Great-Britain*; and all the national reformed churches in *Europe*. —I ſay, any perſon may perceive from my pamphlet, that all theſe venerable authorities were unanimous in admitting infant-baptiſm, and as free from the "*general corruption*" as any Anabaptiſts that ever lived. But on the contrary, I have proved, that Anabaptiſm, ſo far from "ſteering clear of the *general corruption*," has, at different periods, ſailed plump into the dreadful *Charybdis*. And if Mr. *P.* would only conſult eccleſiaſtical hiſtory a little, he wou'd abate ſome what of his confidence; and find, that no miſcreants upon earth were ever more effectually

in the "*general corruption*" of *impiety*, *ranteriſm* and *rebellion*, than the Anabaptiſts in *Calvin*'s days; numbers of whom, with mad *John of Leyden* at their head, committed great outrages at *Munſter*, *Amſterdam*, &c. And if any one will read the hiſtory of *Cromwell*'s uſurpation, he will find, that during the bleſſed *reign of the rump*, the "*general corruption*" of bloody independency, reigned as ſtrongly among the *Anabaptiſts*, as among any of the Uſurper's adhærents.

Although, *P.* acknowledges his "*addreſs is incorrect*," yet as it is "the Lord's work to open *blind eyes*," he therefore obſerves that "he ſometimes does it by means very unlikely to anſwer the end." Here is another *modeſt* inſinuation, that the advocates for infant-baptiſm are *blind*.—Well, if *P.*'s addreſs ſhou'd be made the inſtrument of *opening* any of our eyes, it wou'd be an illuſtrious phœnomenon indeed. I muſt ſay however, that I never peruſed a publication in my whole life, more *unlikely* to anſwer the deſired end of making us all Anabaptiſts. For, beſides the grammatical inaccuracies of the *addreſs*, there does not appear the *ſhadow* of an *argument* throughout the whole. Conſidering then *Parmenas*'s total diſqualification for the important work of vindicating Anabaptiſm; and that the cauſe of "the church" is leſs likely to ſuffer from his *ſilence* than his publications; he had better in future, call in ſome, whom he is pleaſed to ſtyle "*able* advocates," and to confine his animad-

verſions

verſions to the narrow limits of his own fire-ſide. Since *P.* is fond of a latin ſentence, I will preſent him with one very appoſite to my preſent obſervations, *Tractent ſua fabrilia fabri. Parmenas* might ſhine behind a *counter*; might cut a tolerable figure in fabricating an important *rebus* for a news-paper; or in penning a pretty little panegyric on the excellencies of *Maria:* but I cannot conceive he can ever appear to advantage in forming addreſſes to "the church;" eſpecially when he aſſumes the ſignature of *Parmenas*; a *greek* word, which, in all probability, the aſſumer of it does not underſtand.

If any of the "able advocates," to whom *P.* refers, ſhou'd ſtand forth in vindication of Anabaptiſm, I hope they will not attempt to reſt the matter upon declamatory floriſh, or a ſuperficial "*addreſs* to the church;" much leſs upon a pompous peremptory title, ſuch as uſhered into the field of controverſy, an inconcluſive performance of Dr. *Gill*'s, intitled, "*Infant-baptiſm the main pillar of Popery.*" I am certain the Doctor, with all his rabbinical learning, never proved that point; and I defy any ſucceſſor of his to prove it now. And I think I might with more propriety ſtyle *Anabaptiſm the main pillar of Bigotry*, than the excellent (tho' in this reſpect miſtaken) Doctor cou'd affix a Popiſh ſtigma, to what can be proved to be of primitive, ſcriptural, and proteſtant authenticity. If then any of the "able advocates" will give us ſolid argument, inſtead

inſtead of poſitive affirmations, I ſhall read them with pleaſure, and (perhaps) anſwer them at my leiſure. In the mean time, I wiſh *P.* and all his brethren, the *one Baptiſm.*

Shrewſbury,
5th *Mar.* 1776. } R. D.

THE

REJOINDER:

PRINCIPALLY CONTAINING

I. Some defenſive pleas for the Inſtitutions and Miniſters of the Church of *England*, illiberally aſperſed in two pamphlets lately publiſhed by Mr. SAMUEL MEDLEY, of *Liverpool*, and Mr. JAMES TURNER, of *Birmingham*.

II. A more particular refutation of Mr. MEDLEY's falſe doctrine of the ESSENTIALITY of *dipping*.

III. The ſcriptural MODE of adminiſtering *Baptiſm*, by POURING or SPRINKLING of water, farther vindicated, from the moſt capital objections of Dr. STENNETT, and the other two *Anabaptiſts* aforeſaid.

By the Rev. RICHARD De COURCY;
VICAR of St. *Alkmond*'s, SHREWSBURY.

"RES IPSA *baptiſmi eſt* ASPERSIO *ſanguinis Jeſu Chriſti in remiſſionem peccatorum; quæ velut oculis noſtris ſubjicitur* EXTERNÆ ASPERSIONIS *ſigno*."
BEZA.

"I readily allow that the word *(baptize)* does not *neceſſarily* imply "a *total* immerſion. Let the word relate to a PART of the body, I "ASK NO MORE."
Dr. GALE, the *Anabaptiſt*.

PART I.

SHREWSBURY: Printed and ſold by T. WOOD; ſold alſo by G. Robinſon, Paternoſter-Row; J. Matthews, Strand; E. and C. Dilly, in the Poultry, London; J. Gore, Liverpool; M. Swinney, Birmingham; S. Hazard, Bath; T. Mills, Briſtol; and all other Bookſellers in Town and Country.

M, DCC, LXXVII.

N. B. My anſwer to Mr. *Turner*, begins at Chap. viii. If the candid reader will take the trouble to look over P. 316——322, he may, for once, have a fair opportunity, from ſome extracts collected, there, out of Mr. *T.*'s pamphlet, to ſee the genuine features of a certain warm phænomenon, which, I think, *John Bunyan* diſtinguiſhes by the name of "*the red-hot Anabaptiſt.*" The extracts are really curious, and worthy a peruſal.

PREFACE.

THERE *are three things, for which I requeſt the indulgence of the candid reader.* 1 *I hope he will pardon me, for anſwering Meſſ.* Sandys *and* Parmenas *only in a curſory manner. Theſe two writers* (writers! *did I call them?) have ſuch a caſt peculiar to themſelves, and are ſo diſtinguiſhable by the groveling meanneſs of their ideas, as well as their happy talent at perſonal invective, that, to anſwer them fully, in their own ſtyle, would be to recriminate by ſcolding. Omitting, therefore, a huge quantity of Mr.* S.*'s pedantic ſcraps of Latin and Greek, and of his and* P.*'s abuſive ſquibs, I have conſidered the moſt material parts in both their performances, as they were ſuggeſted by the thread of my* introduction, *and the references of my* notes. *I thought this would be a more eligible mode of linking together theſe* twin-diſputants, *than to give them a ſerious or methodical reply.*

2 *As I found myſelf under a neceſſity of giving a little hiſtoric ſketch of the origin and progreſs of the preſent controverſy, I have alſo been obliged to recapitulate ſome particulars, which I had touched upon in my former tracts. I hope, however, the candid reader will pardon this unavoidable repetition, when he conſiders,* (1) *That it is occaſioned through the very nature of the ſubject. For, when new facts ſtart up, that have a reference to old ones, the former cannot be well related*

without an introduction of the latter; and an accurate narrative cannot be formed, without ſhewing the circumſtantial connexion between both: (2) *And that this little recapitulation is only taken up in the* Introduction; *where it does not interrupt, or clog, any part of the controverſy itſelf; but rather prepares the reader for underſtanding ſome particulars, which relate to myſelf, and my brethren in controverſy.*

3 *It requires ſome apology to my readers, that I have introduced the name of Dr.* Stennett, *in the courſe of my remarks. In taking that liberty, I mean not to inſinuate, that there ſubſiſts the ſmalleſt reſemblance between the ſpirit and ſtyle of this pious and polite writer, and thoſe of my opponents. Their reſpective performances exhibit a ſtriking contraſt. But, as Mr.* Medley *is apparently a rambling and inconcluſive reaſoner, I have introduced Dr.* S.'s *more powerful arguments, as a ſupply for Mr.* M's *great deficiency.*

INTRO-

INTRODUCTION.

IT is with the utmoſt reluctance, I again take up my pen, as a controvertiſt. Were I to indulge the natural inclination of my heart, I ſhould totally abſtract myſelf from every branch of polemic divinity; and, ſhould chuſe rather to glide ſilently along, in the placid ſtream of parochial obſcurity, * than enter the troubled waters of controverſial debate; where diſputants, like ſhips in a ſtorm, too violently daſh one againſt another; while the precious cargo of *truth* is too often loſt in the vehement ſcuffle.

However, I believe that controverſy, when properly managed, has its uſe; and that the buſineſs of a controvertiſt and the ſpirit of a true chriſtian are by no means incompatible. One of the moſt eminent chriſtians, and greateſt apoſtles, that ever lived, was alſo one of the wiſeſt and moſt earneſt diſputants. Who ever brandiſhed the controverſial ſword in the cauſe of truth, with greater firmneſs or ſucceſs, than the great apoſtle of the Gentiles? yet, who ever ſhone a more illuſtrious ornament to chriſtianity? But what need I adduce the example of *Paul* of *Tarſus*, when the great Apoſtle and High-prieſt of our profeſſion himſelf, condeſcended to grace the field of controverſy with his preſence?

* —— *Bene qui latuit, bene vixit* ——. OVID.

Of

Of what did our bleſſed LORD's interviews, with the diſputatious *Scribes* and *Phariſees* frequently conſiſt, but of a controverſial chain of inimitable argumentation? With what wiſdom did he anſwer their objections! What pains did he take to remove their prejudices! With what invincible firmneſs, plainneſs of ſpeech, and cogency of reaſoning, did he controvert their moſt favorite hypotheſes! How effectually did he ſilence their cavils, and refute their ſpecious ſophiſtry! And, while this divine *Philanthropiſt* was influenced by the moſt ardent affection to the *ſouls* of his opponents, yet with what ſeverity does he hew in pieces every *Agag* of error, with that two-edged ſword that proceedeth out of his mouth! So that the very oil of intenſe love to truth and ſouls, which *ſmoothed* the edge of our LORD's controverſy with the caviling *Jews*, tended likewiſe to give it a proportionate *keenneſs*, penetration, and importance. As, therefore, we are indebted to controverſy, as an eventual cauſe, for ſome of the moſt celebrated writings of that evangelic caſuiſt, St. *Paul*; ſo, we muſt refer to the ſame ſource, ſome of the moſt glorious vindications of divine truth, that dropped from the mouth of him, who "ſpake, as never man ſpake."

Nor has controverſy been without its uſe in later ages. What important effects it produced in our land, to the detection of error, and diſſemination of truth, let the writings of the illuſtrious *Wickliff* teſtify; whoſe controverſial attack upon the popular errors of *Rome*, firſt rent the veil of darkneſs that

that covered the eſtabliſhed church here, and admitted that dawn of truth, which, by a gradual and diffuſive illumination, ſpread far and wide throughout the continent, under the inſtrumentality of *John Huſs*, *Jerom* of *Prague*. *Luther*, *Calvin*, &c. and at laſt arrived at a bleſſed meridian, during the propitious reigns of our *Engliſh Joſiah*, King *Edward* VI. and our *Britiſh Deborah*, Queen *Elizabeth*; through the united labors of our eminent Reformers, *Cranmer*, *Latimer*, *Ridley*, *Hooper*, &c.

The ſtarting of error has always given room for the more vigorous diſplay of truth: This has awakened controverſy; and the reciprocal attacks of controvertiſts, like the colliſion of the ſteel and flint, have tended to extract the latent ſparks of truth, and to diſplay their luſtre the more abundantly. And, although the ſparks, which iſſue from controverſial colliſions, have ſometimes, thro' the improper heat of bigoted incendiaries, ſet the church in a flame; yet, this is no more an argument againſt the *proper uſe* of controverſy, than a madman's burning a houſe, is an argument againſt all uſe of fire.—Religious controverſy is a guard of revelation; whoſe double office is, to act offenſively in the reſiſtence of error, and defenſively, in the vindication of truth. The weapons of her warfare are, *ſcripture* and *reaſon*; which conſtitute a ſort of two-edged ſword, that cuts in pieces every unſcriptural and irrational hypotheſis. But, when poſitive aſſertions or dogmatic injunctions are ſubſtituted in the room of right reaſon, and

ſome

ſome diſ-jointed or miſ-applied texts are made to uſurp the place of the analogy of faith, and ſcriptural argumentation; it ceaſes to be a wonder, that ſuch ſuppoſitious artillery, in the hands of ignorance and bigotry, ſhould be attended with the moſt miſchievous conſequences to the church of *Chriſt*; that warm bigots ſhould be induced to unchurch and even unchriſtian their differing brethren; and that a favorite ceremony ſhould be dignified with a *Thus ſaith the Lord*, when its genuine ſanction is nothing more than *Thus ſaith* BIGOTRY. But thus an old obſervation is verified, *In nomine Domini incipit omne malum.*

In the management of religious controverſy, there are a few conſiderations, which ſeem to me of real importance. 1 The cauſe of God and the eſtabliſhment of truth are ſo intimately allied, that, whatever injures the one, muſt neceſſarily affect the other; and every controvertiſt, who would wiſh to ſtrengthen the combination of intereſts between both, ought to have a ſingle eye to the glory of God, and a zealous concern for the honor of truth.

2 When controverſy has religion for its ſubject, and the vindication of truth for its object, it ought, conſequently, to take the ſacred ſcriptures for its *guide*. Theſe ſhould be the divine arſenal, from whence it ſhould borrow its principal artillery; theſe, the rich mines, where truth ſhould be inveſtigated, and from whence the precious jewel ſhould be dug; and theſe, the infallible judges, that ſhould end every controverſial ſtrife.

3 But,

3 But, as ſcripture is the beſt interpreter of ſcripture, we are no more to take it *detached* from itſelf, than to make it the *lacquey* of corrupt reaſon. Therefore, in proving any point from the word of God, where the ſubject is either *obſcurely*, or *not expreſſly* revealed, our concluſions ſhould be determined by the general tenor of ſcripture, or by the connexion of one truth with another.

4 In order to inveſtigate truth aright, we ſhould labor to ſhake off all thoſe prepoſſeſſions, which flow from a party-ſpirit; to relinquiſh every prejudice, connected with a particular mode of education; and to be acceſſible to the light of truth, though it diſcover the weakneſs of even a favorite hypotheſis.

5 In urging any truth, which, in its conſequences, dependencies, or application, may bear hard upon an opponent, the utmoſt care ſhould be taken to preſerve a diſtinction between his *perſon* and his *opinions*; and, while we level all the ſeverity of ſcriptural argument againſt the one, to retain every degree of chriſtian charity and tender benevolence towards the other. This rational and ſcriptural diſtinction will ſave from timid ſubmiſſion on the one hand, and from uncharitable bigotry, on the other; and will make religious controverſy, a happy blending of truth and love.

6 In the *application* of any particular truth, it ſhould be *argumentum ad hominem*, no farther, than as it has a reference to the main queſtion in debate. Without attending to this, controvertiſts ſometimes load their productions with ſuch impertinent

tinent trifles, as merit no reply; and with ſuch heterogeneous ſtuff, as no judicious reader will think worthy of a ſerious peruſal. †

7 Though ſome truths are not of *equal* importance with others, they are not therefore to be accounted abſolutely indifferent. Every portion of truth is precious or important, in proportion to its connexion with the grand fundamentals of chriſtianity. And, though there are ſome truths, which neither conſtitute, nor are *immediately* connected with the foundation of the goſpel: yet, conſidering them, as poſſeſſing a place in the

† If the reader chuſe to examine a whole cargo of ſuch trifles, he may enjoy a plentiful rummaging in a ſplenetic performance, lately publiſhed at *Shrewſbury*. The author of this anabaptiſtic *farrago*, is one Mr. *Sandys*; who, though but a Probationer for the Miniſtry, yet writes in a ſtyle as pompous as that of an Archbiſhop. This gentleman has thought proper to ſtyle his pamphlet "More Work for the Vicar of St. Alkmond's." Conſidering the pompoſity of the title, and the ſpace of time the author exhauſted in fabricating his performance, as well as the long previous notice *Parmenas* gave us of its future publication, I really thought we ſhould have ſomething *great*. Recollecting, that one of Mr. *Toplady*'s controverſial tractates, was intitled "*More Work*, &c." my expectations were prodigiouſly raiſed by this *ſimilarity* of titles. But, *ex pede Herculem*. I could diſcover the footſteps of the eminent Vicar of Broad Hembury, no farther, than in the *title-page* of his poor imitator. All beſide, was *vox & præterea nihil*.——When Mr. *S.* is pleaſed to ſtyle his pamphlet "More *Work*;" I acknowledge the propriety of his title. It is more *poor* work indeed! ſuch as has hitherto been the offſpring of his brother in learning and politeneſs, good Mr. *Parmenas* the Deacon.—It is WORK! *Opus*, PUERILIBUS *humeris formidandum!* The prodigious multitude of Latin and Greek *excerpta*, with which this bit of genuine pedantry is overſtocked, would afford tremendous *work* indeed, to a *ſchool-boy*; while an intimation of the delicate phraſeology, might even ſhock the abilities of thoſe who live within the purlieus of *Billingſgate*. And if Mr. *S.* will only ranſack all the *Spectators*, *Tatlers*, *Guardians*, &c. and collect together another good large budget of mottos; and if, as heretofore, he will ſuperadd to this incoherent maſs, a little more perſonal invective, he may then publiſh again, and very properly intitle his learned publication, "More *abuſive* Work for the Vicar of St. Alkmond's!"

word

word of God; as declarative, either expreſſly or implicitly, of the will of the great Legiſlator; as including in their application, certain benefits, privileges, and advantages, to the viſible church of Chriſt; as bearing ſome diſtantial, ſymbolical reference to the covenant of grace; as preſerving a ſignificant commemoration of the moſt important bleſſings; and as ſealing, to the people of God, by a ſacramentary ratification, the great redemption of the LORD JESUS CHRIST;—I ſay, conſidering certain inferior truths in theſe ſeveral points of view, as they ſtand even *diſtantially* related to other more important ones, they ſeem to drop their unimportance, and to demand our moſt ſerious ſubmiſſion.

In this light I look upon the ſacraments in general, and *infant-baptiſm* in particular. Far be it from me to ſuppoſe, however, that the admiſſion of this ordinance, is a fundamental truth, or the rejection of it, a fundamental error. Though I poſſeſs a firm perſuaſion in my own mind, that the *church-memberſhip* of infants, and their conſequent right of introduction into the viſible church by the initiatory ſacrament of baptiſm, are founded upon the unanimous evidence of ſcripture, reaſon, and antiquity; yet I dare not inſinuate, without a groſs violation of the laws of truth and chriſtian charity, that our Anabaptiſt brethren, who diſſent from us on this ſubject, are guilty of a fundamental miſtake, § no more than we would

 conſign

§ When perſons are hurried on by an inordinate attachment to a favorite ceremony, their precipitancy is ſometimes ſo very great, as to make

consign to perdition, the whole body of the people, called *Quakers*, because they discountenance both the sacraments. Yet, in opposition to the one, as total *rejectors*, and to the others, as glaring *mutilators* of the institutions of Christ, we deem it a matter of indispensable obligation to defend the whole truth, on this subject, against each mode of innovation.

And we have an additional reason for maintaining a steady opposition to the advocates for Anabaptism, because *bigotry* is interwoven with their very sentiments. If Anabaptists were content with candidly adhering to their peculiarities, without animadverting severely on their differing brethren; I am certain that no Pœdobaptist would ever take up his pen against them. But, when we hear one among them, bringing the charge of *blindness* against some of the brightest stars of the church; and, when the same person aggrandizes

make them drop sentiments, grosly deviating from the laws of christian charity; and which, in their cooler moments, they would probably reject with horror. This has been the case with some warm Anabaptists. Impelled by the force of bigotry, and actuated by a desire of establishing a party, they have labored so to enhance the importance of their distinguishing rite, as to make submission to it a fundamental duty, and to affix *implicit* damnation to its rejectors. Of this Mr. *Tombes* was notoriously guilty, in an unguarded Address to the inhabitants of *Bewdley*; wherein, besides asserting, that "it was *hypocrisy* that hindered them "from receiving the truth, he went still farther, and CHARGED THEIR "BLOOD ON THEIR OWN HEADS; as if (as Mr. *Baxter* says) their *damna-* "*tion* were like to follow, if they were not re-baptized. He told them "also that *Infant-Baptism pleaded from circumcision, is a heresy*." Thus, according to Mr. *Tombes*, the pious members of Mr. *Baxter*'s church were *hypocrites*, *heretics*, and in danger of *damnation*, only because they would not bow down to the great Diana of Anabaptism.---See this uncharitable bigotry, together with all the other concomitant errors of Anabaptists, exposed in Mr. *Baxter*'s *Plain Scripture-proof of Infants' Church-Membership and Baptism.*

dipping,

dipping, under the pompous title of an *eſſential*; † —when another has the vanity to repreſent Pœdobaptiſts as "not ſteering clear of the general corruption;" * — when a third has the boldneſs to aſſert, that "there are no people right in all the world, but Anabaptiſts;" ‡ — when a fourth will injuriouſly repreſent Infant-Baptiſm as "*a pillar of Popery*;" § — when a fifth will maintain, while pleading for immerſion, that "he contends not for a particular *mode* of baptiſm, but for *baptiſm itſelf*:" || even though ſuch an unſcriptural poſition implicitly unchurch thouſands of eminent Chriſtians, and repreſent us all as a ſet of unbaptized Gentiles, without any church order, without any regular miniſtry, and without any real ſacraments; — when a ſixth will throw out an unchriſtian inſinuation, that "there is the higheſt reaſon to *ſhun* every *ſcheme* of worſhip," (a contemptuous word for *Pœdobaptiſt Communion*) "however piouſly intended;" and that "the forſaking the aſſemblies of the (Anabaptiſt) churches, is *hurtful* and *deſtructive* of ſocial religion; that uniting with *other* congregations, is *favoring the deſign of diſorderly men*; and that *every* religious aſſociation, that is

† This Mr. *Medley* has repeatedly done.

* *Parmenas* has inſinuated this, in his curious *Addreſs*.

‡ The modeſt declaration of Mr. *Turner*, of *Birmingham*.

§ If the reader can muſter up patience, ſufficient to read a book, carrying a bluſtering title-page, but totally void of argument, he may peruſe a tract of Dr. *Gill*'s, intitled, *Infant-Baptiſm a Part and Pillar of Popery*.

|| Theſe are the very words of Dr. *Stennet*, in the Preface of the firſt part of his *Remarks* on Mr. *Addington*'s excellent treatiſe, intitled, *The chriſtian Miniſter's reaſons for baptizing infants, and for adminiſtering the ordinance by ſprinkling or pouring of water*.

not

not subservient to the communion of saints, in the order of the gospel," (by which, I suppose, is meant the gospel-order of Anabaptists,) " tends to the *subversion* of the Redeemer's kingdom;" †— when a seventh roundly affirms, " We refuse to communicate with the Church of *England*, for the same reason that she refuses to communicate with per-

† If the reader chuse to see a specimen of genuine church-bigotry, I would have him by all means look into a little tract, from which I have taken the above quotations; intitled, *A Humble Address to the Churches of Christ*, &c, The author, Mr. *Benjamin Wallin*, is a pious minister among the Anabaptists; and I bear him record, that he has a prodigious zeal for the peculiar interests of the people with whom he is connected: but whether his zeal be according to knowledge, charity, truth, or candor, I fancy a few *excerpta* will easily determine.—Our zealous Author introduces his Address, with a *lamentation* that " godliness, and consequently the glory of the *churches* is daily decaying." If by the " *decay of godliness*" Mr. *W.* means, a declension from the principles and practice of the truth which is after godliness, I must take the liberty to charge his observation with a manifest mistake. For at the time the second edition of his Address was published, (A. D. 1761), true godliness was exceedingly upon the increase, and, blessed be God! still is; if the multiplication of gospel ministers and gospel professors be any proof. How therefore, a rapid increase of true godliness should occasion, what Mr. *W.* calls a " *decay* of the glory of the churches," so as (Pref. p. 6) " to reduce the visible interest of Jesus *very low*," I confess I am at a loss to find out; unless by the " *glory of the churches*" be intended, the glory of *Anabaptism*, and by a " reducing of the visible interest of Jesus," he mean, the non-attendance of Anabaptists on their respective Ministers. And indeed, I shrewdly conjecture this to be Mr. *W*'s meaning. For, although (in p. 19,) he introduces a person, as urging a plea for occasional absence from his stated minister, founded on the possibility of " sitting down with (other) children of God under a sound gospel-ministry;" yet this reasonable, this catholic, this pious plea he rejects, by wildly supposing it to be suggested by the devil himself, and by asking him, (p. 20,) the following question: " Why do these persons, by a solemn act of union and fellowship with it, support and countenance, in the church of God, a *form* of human invention?" Here the secret is all out; and the real English of Mr. *W.*'s whole *Address* is, " Hear none, but *us*. Communicate with none but *us*; for the *temple of the Lord, the temple of the Lord* are we!" O bigotry! hadst thou ever more trusty friends, or more zealous dovotees, than the Anabaptists in general, and Mr. *Benjamin Wallin* in particular?

sons

ſons, *ſhe cannot eſteem baptized.*" * — When another Anabaptiſt gives the finiſhing ſtroke to the whole, by "*charging their blood upon the heads*" of thoſe, who could not ſee with his eyes, and who diſregarded the thunder of his uncharitable anathema §; ——I ſay, when men thus glaringly violate the laws of charity, tranſgreſs the rules of chriſtian moderation, burſt the ſacred bonds of catholic communion, and make a ſort of monopoly of *the church*; is it to be wondered that the advocates for truth ſhould riſe up againſt ſuch men, and oppoſe their ſpirit and principles?

For my own part, I look upon an oppoſition to the ſpirit of ancient and modern Anabaptiſm, as a very important and neceſſary part of miniſterial duty. When Anabaptiſts encloſe themſelves within the ſtrong-holds of bigotry; look down from their lofty ramparts, with ſovereign contempt upon their differing brethren; and ſhoot their arrows of uncharitableneſs, againſt the children of God; what can we do, but object to their bigoted peculiarities the ſeven-fold ſhield of ſcripture, reaſon, antiquity, moderation, candor, charity and truth?

* So Dr. *Gale* ſays, in p. 28, of his--*Reflexions!* on Dr. *Wall*'s *Hiſtory of Infant-Baptiſm.* In anſwer to which, the Pœdobaptiſt Doctor ſmartly replies, in his excellent *Defence* of his own *Hiſtory*, "This" (the above declaration) "is indeed ſhort, full and open. But then it is a deſperate *uncharitable* tenet; like to that of the *Donatiſts* and *Papiſts:* None ſaved, no Chriſtians but themſelves: None baptized for many hundred years, but a few of the *Albigenſes*, at the year 1100, and a few ſtraggling people in *Holland* and *England* ſince 1522. Even thoſe in *Holland* are moſt, or many of them cut off; for they do commonly uſe *affuſion.*" He (Dr. *Gale*) in this point, forſakes moſt of thoſe of his own "communion."---See Dr. *Wall*'s *Defence*, p. 86.

§ See the note for page viii.

As

As Anabaptists *unchurch* their brethren; must not the persons so *unchurched*, attempt a vindication of their common right to church-membership? If we are looked upon as *unbaptized*; is it not our duty to remove the groundless insinuation? When bigotry vents its anathemas, and schism multiplies divisions in the church; do not scripture and reason suggest the necessity of exposing the cruel claims of the one, and of administering a healing balm for the wounds occasioned by the other? Shall Anabaptism, rampant with party-zeal, obtrude its peculiarities upon the church of *Christ*, to the great disturbance of united congregations? and shall no scriptural expedient be adopted, in order to stop the progress of the schismatic intruder? Shall we tamely hear men, declaring from the press, as Mr. *Wallin* has done, that "uniting with *other* congregations is favoring the design of *disorderly men?*" Shall bigotry thus usurp the place of christian charity? and shall not the hand of scripture argument push the monster from her usurped throne? Must this same monster scatter abroad the coals of discord? and shall we sit by as silent spectators, and attempt no extinction of the bickering fire, that has wasted, and still continues to waste, the vineyard of the LORD? Is it a matter of no importance, whether we are united in peace and truth; or whether we are perpetually to be disturbed with the clamors of bigotry? Shall warm Anabaptists make dipping an *essential* badge of *discipleship*, and an *essential* ingredient in the obedience of faith? and shall we

not

not remonſtrate againſt ſuch *judaizing tenets?* Shall we not plainly tell them that a particular quantity of *cold water*, no more conſtitutes the communion of ſaints, than meats and drinks do, the Kingdom of God? but that "we are all the children of God by *faith* in CHRIST JESUS?" that all the water in *Jordan* will not *warm* the heart, if faith and love be not reſident there? that poor bigoted people may have prodigious faith in *dipping*, and yet none in CHRIST? and that ſome Anabaptiſts may ſo effectually bury in their "watery grave" every ſpark of good deſire and brotherly love, as to commence frozen profeſſors, fiery bigots, and uncharitable anathematizers? * — Shall we not tell them all this? Yes we will, even though, like Mr. *Tombes*, they ſhou'd "*charge our blood upon our heads.*" For, "ſay I theſe things as a man? or ſaith not the law the ſame?"

It is an excellent obſervation, that *error* is eaſily diſcoverable, by the ſteam of *bigotry*, that proceeds from the monſter's mouth. And when it pollutes the air of the church, with its infectious breath, is it not our duty, to level a ſerious blow at the hideous monſter? and to point out its deformity, leſt others ſuck in the foul taint, and become proſelytes, not to truth, but to *bigotry?* I believe Anabaptiſm to be founded in error; and in that kind of error, which is calculated to interrupt the harmony of the church of CHRIST: and that as once it was the parent of civil diſſenſions in *Germany*, it now, under an *angelic form*, is the nurſe of con-

* When I ſay, this *may* be the caſe of *ſome*, I am far from inſinuating, it *is* ſo with *all*.

tinual religious animosities among the people of God. I am convinced therefore, that, with a view to the prosperity of *Zion*, the progress of the gospel, and the welfare of souls, truth ought to buckle on her armor, and not be afraid to meet this huge *Goliah*, that defies and disturbs the armies of *Israel*. In doing this, a degree of plainness and scriptural severity will be unavoidable. I say, *scriptural* severity; by which I mean, such a severity, as scripture warrants; which is, a firm opposition to error, founded on argument, strengthened by matter of fact, and tempered by brotherly love. I know, when error is hard pushed by forcible reasoning, and bigotry is hunted out of all its miserable subterfuges, that their mistaken advocates are ready to publish a hue-and-cry against their opponents, by charging *that* upon their spirit, which is nothing more than the severity of solid truth. Thus the blame cast upon the *spirit*, is often but an evasive apology for a defect of *argument*.

This kind of blame generally proceeds, likewise from the very *nature* of error; which, like a disordered limb, cannot bear a searching remedy. As the gentlest application of the surgeon's instrument to a sore place, will give pain; so the tenderest manner of treating error will be often censured as severe, when the fault is in the morbid part, and not in the hand, that searches it. And, if there should be an additional soreness through the latent gangrene of *bigotry*, the pain, and the clamor of severity, will increase, in proportion as the

the penetrating probe attempts a radical cure. Hence good Mr. *Baxter* ſays, in his admirable Vindication of *Infants' Church-memberſhip and Baptiſm*, "I find it is the excoriation and *exulceration* of men's ſpirits, that uſually cauſeth the *ſmart*, and maketh words (and arguments) to ſeem intolerable; which are either but a *duty*, or wholly blameleſs; or at leaſt a *ſound* mind would never have *felt* them."

However, throughout the courſe of my obſervations, I hope my heart will be influenced by that brotherly love, which is the genuine characteriſtic of a diſciple of CHRIST, and which is ever ready to propoſe, and admit, terms of reconciliation between differing brethren; more eſpecially, where the differences do not reſpect the fundamentals of chriſtianity. While bigots dip their pen in the gall of bitter invective and party-rancor; may mine diſtil with the penetrating juice of ſolid truth, and the balſamic oil of chriſtian affection! May the diſtillation of this double fluid, make my pen, the happy inſtrument, of carrying conviction to my opponent's mind, of detecting the monſter bigotry, and of healing every wound that the controverſial ſword may occaſion! If one part of the mingled juice ſhould at any time adminiſter a ſenſation of acrimony; may it be abundantly corrected through the ſoftening powers of the other! And may my pen, thus guided by truth, and love, ſubſerve the two-fold purpoſe, of being a *corroſive* to bigotry and error, and a promoter of brotherly-kindneſs and charity! And, as long as my oppo-

ponents chuſe to continue the debate, may our hearts be engaged in prayer to God! that no *root of bitterneſs* may ſpring up, to darken our views of truth, or interrupt the exerciſe of mutual affection!

Although the field of controverſy, like the barren *mountains of Gilboa*, is too often deſtitute of the *dew* of real edification, or the *rain* of divine benediction; yet I believe, this ariſes, not ſo much from the *thing itſelf*, as, eventually, from the *ſpirit* of the diſputants. Controverſy is, or ought to be, one mode of inveſtigating *truth*: and as no inveſtigation can be ſo important, as that which has *ſcriptural* truth for its object; we have certainly reaſon to expect the bleſſing of God, in our pious reſearches, provided they are guided by his word, influenced by his Spirit, reſtrained by his law, ſubordinate to his will, and conducive to the good of his church.

Ever ſince my mind has been rouſed from its native indolence, and awakened to a ſerious ſolicitude about things of infinite moment, I have had an inſatiate thirſt after truth; which has been heightened, in proportion to the real importance of any *particular* truth, and the earneſtneſs, with which it has been controverted. As a miniſter of the goſpel, and a member of the church of *England*, I have been led to examine the peculiar ſentiments of our church, reſpecting *doctrines* and *diſcipline*. As to the *former*, I can truly ſay, they appear to me, in their general import, perfectly to harmonize with that *form of ſound words*, delivered

vered by CHRIST and his apoſtles; and as to the *latter*, although candor obliges me to acknowledge, that ſome *inferior* parts of it may not be abſolutely defenſible, * and that the whole of it ſuffers too great a degree of *relaxation*, in the preſent day of degeneracy; yet taking it altogether, in its general conſiſtency with itſelf, I believe the *diſcipline*, in conjunction with the excellent doctrinal ſyſtem of our church, is calculated to preſerve it from the inconveniences of *confuſion* and *diſorder*, as well as from the audacious aſſaults of *hereſy*: and yet I am far from being offended with any chriſtian friend, who is of a contrary opinion. As the practice of Infant-Baptiſm is eſtabliſhed in the church of *England*, and indeed, in every national reformed church throughout the world; and as this primitive inſtitution has always been warmly

* When I ſay, ſome *inferior* parts, I mean ſuch as do not immediately affect the *eſſence* of our church-diſcipline. I moſt heartily approve of the formulary and offices of the Church of *England*, in general; and tho' there are ſome modes of expreſſion, in ſome parts of them, which may not be ſtrictly defenſible; yet even theſe, when taken in connexion with the whole, and viewed through the medium of candor, ſeem to drop their exceptionable appearance. After this declaration, the reader will be ſurprized at Mr. *Sandys*'s confident interrogatory, in p. 10, of his Letter to ——. "Will the V. deny, that there are a great many errors, retained in the formulary and offices of the Church of *England?* If he denies this, I beg leave to obſerve, he has greatly altered his opinion." —A "*great many errors*" in our formulary! And this "*once* my opinion!" In anſwer to the polite gentleman, who ſo humbly "*begs leave*" to make this "obſervation," I certify all whom it may concern, that I am here confronted with a falſe accuſation; and that I never inſinuated, aſſerted, or thought, that there was any thing in our formulary, that merited the ſerious title of *real errors*; much leſs that they were either "*great*" or "*many*." On the contrary, I believe our excellent ſervices abound with *truths*; and theſe too, *many* in number! and *great* in importance!

oppoſed

oppoſed by *Anabaptiſts*, from the mad reign of *John* of *Leyden*, down to the interregnum of *Cromwell*'s uſurpation, and from that *halcyon Æra* of Anabaptiſm to the preſent day; I have been naturally led to inquire into the ground of an oppoſition, which originated from *German ranteriſm*, and is ſtill ventilated by ſome miſtaken pious brethren in *Great-Britain*. The reſult of this inquiry has been, a full conviction of the apoſtolic, primitive, ſcriptural, and rational validity of Infant-Baptiſm, and of the novelty and evil tendency of *Anabaptiſm*, whether *German* or *Britiſh*.

Since the commencement of the preſent controverſy, my mind has been neceſſarily turned towards the ſubject, ſo as to enter more deeply into it, than before: and, I declare, that, whatever doubts I may have formerly entertained, reſpecting *ſome* of the arguments of Pœdodaptiſts, the more I deliberate upon theſe arguments, and upon thoſe on the oppoſite ſide of the queſtion, the more I am convinced of the ſtrength of the one, and of the weakneſs and fallacy of the other. This conviction has greatly increaſed, ſince I have had an opportunity of reviewing the publications of my opponents.—As for Mr. *Sandys*, and his brother, Mr. *Parmenas* the Deacon, I fancy every perſon of candor and taſte will acknowledge, that a brace of diſputants, were never better *paired*, than in the happy coalition of this *duumvirate*; and that for *learning* and *politeneſs*, they are ſuch exact *twins*, one would be apt to imagine, like the fam'd *Caſtor* and *Pollux*, *ex ovo procedere eodem:* and, if malapertneſs and ſpleen are convertible terms for argument

argument and brotherly love, *England* cannot produce a like couple of controvertists.—As for poor Mr. *Turner*, of *Birmingham*, he has written in so much haste, as to observe neither method, nor argument: and, like a person that has outrun his strength, before he has advanced half way in the race, Mr. *T.* pants for breath, where he should be cool to examine his subject.—High as our expectations were raised, by the advertised frontispiece of Mr. *Medley*'s publication, I cannot help saying, that the *title-page* is an absolute *burlesque* upon the *contents*; and that one might almost look upon the title, "*Christian Baptism defended*," as an ironical substitute for *Anabaptism deserted* and *Infant-Baptism defended*. For, abstracted from a few sallies of vulgar witticism; an uncouth arrangement of some trite observations; not a little personal abuse; some *borrowed notes*; and a prodigious stock of *wordy tautology*;—I say, abstracted from these, Mr. *M*'s pamphlet contains nothing truly formidable. And, howsoever this performance may be aggrandized in the imagination of his admiring friends, so, as like some huge figure to fetch a haughty stride over my puny *letter*; yet I think a few *stones* of argument levelled from the *sling* of God's word, will easily shock this great *Colossus*; and bring it, together with all its *brazen* pomp, to the ground. And methinks, if ever the *tantus hiatus* was literally illustrated, it was, when Mr. *M.*'s production came forth, after a long previous pompous advertisement. †

When

† To the best of my recollection, the advertisement, declaring that Mr. *Medley*'s pamphlet wou'd be *shortly* published, was inserted in the *Shrewsbury*

When I mention, above, ſome *doubts*, reſpecting the arguments of Pœdobaptiſts, none, I hope, will be ſo deſtitute of candor, as to infer, I ever doubted of the validity of the ordinance itſelf. And, yet if I had entertained ſuch a doubt, the circumſtance would not have been ſingular: for the great *Zuinglius* himſelf, and good Mr. *Baxter*, labored under ſuch an embarraſſment; inſomuch that the former at one time denied Infant-Baptiſm altogether, and the latter defered his entering upon a full miniſterial charge, becauſe of his latent *ſcruples* reſpecting the validity of the ordinrnce. And, it is exceedingly remarkable, that theſe two *doubters*, were afterwards, two of the moſt zealous and able *defenders* of the controverted rite. *

As

Shrewſbury Paper, *Saturday*, *May* 25th; and yet the advertiſement in the ſame Paper announcing its actual publication, did not appear till *July* 20th. So that here was an interval of very near *two months* between the firſt and ſecond notice; and this is called SHORTLY. Our Anabaptiſt friends are in ſuch a prodigious hurry to let the world know what is coming, that they advertiſe the future birth, probably, before a great part of the expected prodigy is conceived. This looks like a ſpecimen of Mr. *Parmenas*'s precipitancy.

* Take Mr. *Baxter*'s own words, in p. 3, of his *Apology*, prefixed to his *Plain Scripture Proof of Infants' Church-Membership*, &c.--- "Theſe diſcoveries did quickly ſtay me. And the *ſeparating*, *dividing*, *ſcandalous* courſes of all the *Anabaptiſts* that I was acquainted with, with their *ignorance* and proud *ſelf-eſteem*, and *deſpiſing* the preciouſeſt miniſters of Chriſt, *deter* me from aſſociating with them. Yet did I remain doubtful ſome time after. I reſolved therefore, ſilently to forbear the practice, while I further ſtudied the point. And I admired to find, that learned holy Reformer, *Zuinglius*, (afterwards the *maul* of the *Anabaptiſts*) to deliver his experience in the very like kind, and that *his* caſe and *mine* were ſo near the ſame, that by arguments giving too much to" (that is, laying too great a ſtreſs on the outward and viſible ſign of) "baptiſm, he was driven quite to *deny* Infant-Baptiſm (there he went beyond me;) but then, ſo he did alſo afterward in his *powerful oppoſition* to that *error*) as you may ſee in *Tom.* 2, *p.* 63. And why ſhould not I as freely confeſs my infirmities,

As the matter in debate, betwixt us and the Anabaptiſts, is not of a fundamental nature, and thoſe things, wherein we agree, are much more important, than thoſe, wherein we differ; I deſire, throughout this controverſy, to keep in mind the neceſſary diſtinctions of the following celebrated maxim; *In neceſſariis* UNITAS; *in non neceſſariis* LIBERTAS; *in omnibus* CHARITAS. † That the reader may ſee, how far myſelf and my opponents have adhered to, or ſwerved from, this three-fold diſtinction, I will lay before him a little hiſtoric ſketch of the preſent diſputation, from its firſt riſe to the preſent moment. And I ſhall the rather do this, becauſe it will enable me to make ſome curſory remarks on the reſpective productions of the *twin-diſputants*, Meſſrs. *Parmenas* and *Sandys*; and to remove ſome of the dirt of falſhood and miſrepreſentation, wherewith, the pamphlets of theſe redoubtable *Gemelli* are overſtocked. I ſay, *ſome*; becauſe, to remove *all*, would be an *Herculean labor*; like cleanſing the accumulated filth, from the polluted ſtables of *Augæas*.

Sometime, I think, in *December* 1775, Mr. *Medley*, an Anabaptiſt Miniſter, reſident in *Liverpool*, made a viſit to *Shrewſbury*. The principal intent of this viſit, was, to adminiſter immerſion to certain members among the Anabaptiſts, who were deemed qualified for that ceremony. Leſt the reader ſhould ſuppoſe, that Mr. *M.*'s journey was occa-

mities, as he? who yet afterwards ſpoke more *ſharply* againſt their doctrines, practices, &c. as alſo did *Luther*, *Calvin*, *Bullinger*, *Rhegius*, *Wigandus*, with the reſt of thoſe holy, learned Reformers."

† In *eſſentials* UNITY; in *non-eſſentials* LIBERTY; in all things, CHARITY.

ſioned, through the *abſence*, *indiſpoſition*, or abſolute *want* of a Baptiſt Miniſter in *Shrewſbury*, I think it neceſſary to inform him, that there is one in town, equally qualified with Mr. *M.* for diſpenſing baptiſm; who, at the time the *candidates* required immerſion, was neither abſent, nor indiſpoſed. But an unhappy diviſion, ſubſiſting between this miniſter and one part of the people here, (in which diviſion, it ſeems, *Parmenas*, whoſe real name is *Phillips*, took a very active part; and the immerſion taking place on *Parmenas*'s ſide of the queſtion,) a commiſſion extraordinary was ſent to Mr. *M.* appointing *him* adminiſtrator, in preference to his brother in diſgrace. Thus *Parmenas* in ſending, and Mr. *M.* in coming, united in a virtual fomentation of the preſent diviſion. ‡

As I was not unacquainted with the deſign of Mr. *M.*'s viſit, ſo neither was I ignorant, that it was uſual for Anabaptiſt-Miniſters to expatiate on their favorite ceremony; and in all their baptizations, to produce whatever pittance of argument they are ſtocked with, in recommendation

‡ Let none ſuppoſe I triumph in this diviſion. Indeed I do not. On the contrary, that perſons in the ſame *town*, of the ſame *denomination*, and of the ſame *opinion* too in the grand eſſentials of the goſpel, ſhould not unite in one and the ſame *church-communion*, is a circumſtance, that gives me real concern. And, if *Parmenas*, otherwiſe Mr. *Phillips*, otherwiſe the "*Deacon of the Baptiſt-Church meeting, in High-ſtreet, Shrewſbury*," will but muſter up humility enough, to make a proper ſubmiſſion to the miniſter, in whoſe expulſion he had ſuch an active hand; and if, in conſequence of ſuch humble ſubmiſſion, a re-union ſhould take place between the preſent diſagreeing parties; I moſt ſeriouſly declare, that ſuch an event would afford me real pleaſure; not only as it would reſtore peace to a divided claſs of pious *Anabaptiſts*, but, as it would likewiſe indicate, that poor, precipitate, inflammable *Parmenas*, was at laſt converted into the humble and pacific Mr. *Phillips*.

of

of their diſtinguiſhing mode. Taking this for granted, and feeling not the ſmalleſt diſcompoſure on the occaſion (though I muſt own, I was a little *ſurpriſed*, that one who affects to lay ſo little ſtreſs on water-baptiſm, ſhould dip his *candidates* in a cold bath in the depth of winter,) * I entertained Mr. *M.* at my houſe; and gave him that friendly reception, which I would, to any man of any denomination, where our differences in judgment did not reſpect *eſſentials:* And, in the courſe of converſation, I even aſſured Mr. *M.* that "if it were not for thoſe partition-walls, which differences in exterior matters had unavoidably reared between particular churches, I ſhould have been glad to introduce him into my *pulpit*; becauſe we were agreed in matters of greater importance." †

* If it be aſked, "But what muſt be done? Since Mr. *S.* is not qualified for dipping; and the Miniſter, whom *P.* and his party expelled from among them, is not tolerated to perform the ceremony; how ſhall the candidates be immerſed?" I anſwer; if they will not accept of immerſion from the Miniſter they ſtill hold in diſgrace, let them apply any where but to *Liverpool.* Mr. *M.* is by no means a proper perſon to be appointed adminiſtrator. His conſtitution is too *inflammable*, ever to be truſted with an occaſion of expatiating on *cold water.* And, if I may judge from the pompoſity and vaunting nature of his late harangues, as well as from the uncommon bigotry of his ſpirit, I never knew an Anabaptiſt, leſs qualified to be a *healer of church-breaches*, or a promoter of peace. My vote then is;—*any man for the* DIPPER, *but* Mr. *M.* unleſs he ſhould make a more humble, candid, and modeſt appearance, than he has done in his late viſit to *Shrewſbury.*

† This friendly declaration, Mr. *Parmenas* has mentioned in his *third* production, intitled, "*Eccleſiaſtical Zeal,*" (or more properly *Diaconal Fury,*) but with what intent, I am at a loſs to find out; unleſs it be, to inſinuate a contraſt between this declaration and my ſubſequent *Letter* to Mr. *M.* But the force of this inſinuation is repelled, by conſidering, that when it was made, I was totally ignorant of Mr. *M.*'s falſe doctrine of the eſſentiality of dipping. 'Till he *recants* that, I *revoke* my declaration.

And the evening after this visit, I went to hear Mr. *M* preach.

All this time I heard none of the exceptionable passages in Mr. *M.*'s exhortations on the necessity of dipping. But, after his departure, hearing from one and another, that his animadversions were full of ridicule, and severity; and, that, besides maintaining his favorite point with much dogmatic positiveness, he made submission to believers' dipping "ESSENTIAL *to the obedience of faith*;" perceiving, that such doctrine, savored strongly of the *Galatian leaven*; tended to corrupt the gospel of CHRIST; and was calculated to embarrass the minds of the simple; I thought, a few salutary hints on the subject, would not be altogether useless or unseasonable. Accordingly, as the best mode of calling this positive gentleman to an account, and of rescuing the minds of some of my hearers from any degree of embarrassment, I transmitted my thoughts to the press.

As I wished to proceed with a degree of caution, I wrote to Mr. *Phillips*, acquainting him frankly with my design, and requesting his information with respect to Mr. *M.*'s doctrine of *baptismal essentiality*. Poor *P.* was immediately thrown into such a pannic and agitation of mind, that he sets about an ADDRESS *to the Baptist-Church meeting, in High-street, Shrewsbury*; which was both finished, published, and read by his *reverend auxiliary* in the meeting, before my pamphlet saw the light. As this little scrap of splenetic divinity, contained the most glaring misrepresentations of the state, spirit, and

and conduct of Pœdobaptists, I thought a *Word to Parmenas* might repress the impertinencies of his pen; check the bigotry of his spirit; and serve as a little rereward to my *Letter to a Baptist-Minister*. I hoped also, that a hint to *Parmenas*, respecting his disqualification, as an *author*, might save the public from the lumber of his future productions: But I was mistaken. The same *Parmenas* writes again. His *second* performance is worse than the first; for this fails in every respect. Having discovered a piece of shameful disingenuity, patronized by Mr. *Sandys under the rose*, I gave a *Reply* to my *wordy* antagonist, in which I detected and exposed the ignorance and slyness of his reverend *aid-de-camp*; and held forth both to public view, as *pretenders* to divinity and learning.

I really thought, after the first admonition, *Parmenas* would take the friendly hint; but more especially after I had made him *sick* of his efforts in *criticism*, *logic*, and *translation*. But I was too sanguine in my expectations; and a judicious note of the respectable *London Reviewers*, proves what a very incompetent judge I am of the spirit and genius of bad writers. * However, could I suppose it possible, after wresting out of *Parmenas*'s hand every weapon of low chicanery, paralogism, and false criticism, with which he vapored, that he would take up the gauntlet the *third* time? Could

* "Had Mr. *R. D.* half the experience of us, *Reviewers*, he would know, that there is not an animal on the earth, so *indocile*, *untractable*, and *self-sufficient*, as a *bad writer*.——He might, just as soon make a silken purse of a sow's ear, as make a *bad writer* lay down his pen, on a full conviction he is not a good one." Excellent observation! I earnestly recommend it to *Parmenas*, and the other learned *Duumvir*.

the

the world believe it, that a poor illiterate man, would *thrice* desert his *proper business*, and shew his face in the field of controversy? Strange and unaccountable as it may seem, it is strictly true. But mark the cunning of our *Salopian* Deacon: Having made him ashamed of his pompous signature, *Parmenas*, he intirely drops it, and sends forth his *third* publication, *without* a name; probably, that as an *anonymous* scribbler, he might give full scope to the overflowings of his abusive pen, which might be otherwise restrained under the use of a venerable scripture name; and that people might not suppose that Mr. *Anonymous* was Mr. *Parmenas*; though but a peep into the *Dialogue* might soon convince one of the smallest discernment, that as face answereth to face in a glass, so do the features of the *Dialogist* to those of the *wordy Addresser*.

Whoever reads *Parmenas*'s late *Dialogue*, will naturally suppose, that he has now "brought forth" *all* his "little" stock "of knowledge;" and that, having got to the very zenith of passion, he has at last arrived at his *ne-plus-ultra* of abuse. And yet, such is the fertility of the ingenious *Parmenas*'s imagination, and so strongly does he seem affected with a certain disorder, peculiar to bad writers, called *cacoëthes scribendi* the *itch of scribbling*; that I should not be at all surprised, if, after having exhibited himself, as an *addresser*, a *critic*, a *logician*, a *translator*, a *dialogue-writer*, a *deacon*, he should make one grand effort more; strain all the nerves of his soaring genius; and, to the astonishment of the whole world of pamphleteers, produce a *fourth* tract,

tract, that might merit a place in the records of the famed *Martinus Scriblerus*. I really think he will be dabbling at the press again: and, my prognostications are strengthened, not only by the observation of the *Reviewers*, but likewise by the following opinion of the *Poet*;

" Who shames a *scribbler?* Break *one* cobweb thro'
" He spins the slight, *self-pleasing* thread a-new:
" Destroy his *fib* or *sophistry*; in vain;
" The creature's at his *dirty* work again;
" Thron'd on the centre of his thin designs,
" Proud of his poor extent of flimzy lines."

If *Parmenas*, and his reverend coadjutor Mr. *Sandys*, have not intirely exhausted their quiver of malevolence; and if there be ever a remaining arrow of invective which they have not as yet shot; I give them this public notice, that the field is open for them; that they may enter as soon as they please; that they may vapor away, by the hour, undisturbed, for *me*; that I shall never once more interrupt them, in their translation of *mottos*, their formation of *syllogisms*, or even in the important work of their efforts in *syllabic criticism*; † and that,

† Alluding to the disingenuous conduct of these two critics, in a case mentioned in my *Reply to Parmenas*, p. 26. Although I have there, with a little mild irony, exposed the fact, yet Mr. *S.* in his late performance, attempts to vindicate himself. But his vindication only proves, that impertinence, when detected, will fly to the pitiful subterfuges of evasion and chicanery, rather than to the light of open confession. The fact is simply this.---When *P.* and *S.* animadverted on the omission of a syllable in *imitatores*, the Printer took my *manuscript*, without my knowledge, to prove the error to be really *not* mine, but that of the *press*. They nevertheless suffered the paultry animadversion to stand. And now that I have exposed them for it, our *syllabic critic* flies off, and shuffles, like a right pedant, by saying " I sent back my proof-sheet, *uncorrected*."

What

that, if they ſhould ſally forth into the field of controverſy again, in order to make a redoubled attack on the "battery of the learned Vicar," I ſhall not take a ſingle ſtep out of my parochial retirement, ſo much as to ſee what they are about, for the reaſon ſuggeſted in the following lines;

"Pains, reading, ſtudy, are their juſt *pretence*,
"And all they want is, *truth*, *good manners*, *ſenſe*:
"*Commas* and *points* they ſet exactly right,
"And 'twere a *ſin* to rob them of their *mite!*" *

Here

What then? Does that prove I *wrote* falſe Latin? Beſides, if publications are to be canvaſſed by ſuch impertinent criticiſms, where is the author that will ſtand exempt from the imputation of writing, not only bad Latin, but bad *Engliſh* too? Yea, what will become of the critical *word-catcher himſelf?* For, if I were to imitate his impertinence, I could point out two blunders in p. 16, 17, of his pamphlet; and blunders, not mentioned in his liſt of *errata* too; one of which turns an *epic* patch of this gentleman's into down-right nonſenſe, and the other deſtroys the *ſenſe*, *proſody* and *grammar* of a Latin line. But ſhall I ſay to this gentleman, "Sir, you ſhould have taken better care of your Latin and Greek ſentences." Or ſhall I ſhuffle with the blunderer himſelf, and ſay, "I believe none will heſitate to ſay" theſe two errors "were *ultimately* the *quoter's?*" No. I leave *ſuch* criticiſms to the couple of "*word-catchers* that live on *ſyllables*."—O but I "criticized on *P.*'s inaccuracies." So I did. But the caſe is not parallel. He *wrote* his nonſenſe: he *publiſhed* and *republiſhed* his nonſenſe: and, what is worſe, his ſyllabic auxiliary once *abetted* and now *defends* his nonſenſe.—O but I miſ-tranſlated "*Dixit adhuc aliquid——nil ſane.*" I did not. The accurate word-catchers left out the *note of interrogation*, and I conſtrued their Latin accordingly. So that, if they *write* nonſenſe, am I to be blamed for *conſtruing* their nonſenſe. The truth is, I thought they *purpoſely* omitted the *interrogation*, in order to *qualify* their calling my Vindication a mere *nothing*. *q. d.* "He has ſaid *ſomething*—but upon the whole, this ſomething is, in reality, *nothing*." This was a juſt *tranſlation*, exhibited ſenſe, and contained a more *modeſt* reflexion on my pamphlet, than when decorated with an inſolent *note of Interrogation;* which inſinuates, that I have *abſolutely* ſaid *nothing*. So that, our fabricators of nonſenſe have here, only the moderate triumph of a nonſenſical criticiſm. But, whoever remembers how they blundered in the tranſlation of my *motto*, will think that their triumph, in quality of tranſlators is for ever ſullied, by that never-to-be-forgotten *faux pas*.

* So far am I from being diſpoſed to *rob* the worthy *twin-diſputants* of their pretenſions to a *literary mite*, that, on the contrary, I wiſh to be inſtrumental

Here I ſhould drop Meſſrs. *P.* and *S.* and ſalute theſe *ſyllabic*-learned *adelphi* with a *longum vale*, were it not that dire neceſſity obliges me to defer my *long farewell*, 'till I have expoſed the falſhood of their repreſentations, and the futility of ſome of their arguments. And before I do this, I muſt beg leave to premiſe, that of the two, I look upon Mr. *S.* as the leſs formidable in point of cloſe arguing; but in point of illiberal abuſe, *Parmenas* himſelf is but a dwarf to his reverend auxiliary. Though *P.* is really a better Engliſh *writer* † and a better *reaſoner* (tho' bad is the beſt) than *S.* yet

inſtrumental in adding to the ſtock, by affording them a freſh opportunity of diſplaying their genius, and exhibiting their (what Mr. *S.* calls) "immenſe ſtores of claſſical treaſure." As this pamphlet is likely to be pretty large, it will give them *locus ad agendum ampliſſimus*. And, if they think proper to review all the little *errata*, in commas, ſyllables, punctuation, letters, &c. they ſhall be dubbed *emendators laureat*, *correctors-general* of the preſs; and ſhall have my full conſent, for receiving an annual tributary panegyric, from thoſe renowned *Literati*, the worthy Society

"Of *Word-catchers*, that live on *Syllables*."

† In order, once for all, to ſhame *P.*'s auxiliary, out of his pedantry and impertinence, I need only remark, that when a correct Engliſh ſentence is laid before him, he cannot diſcover its correctneſs; and, by attempting to find fault, he gives an additional manifeſtation of his ignorance. In my *Reply to Parmenas*, I drop the following conceſſion, "— Upon the walls of this *battery* (of ſcripture and reaſon) I ſhould never have preſumed to appear, when I conſidered that *it*" (*battery*, the immediate antecedent) "furniſhes many more able and experienced ſoldiers than myſelf." Is it any deviation from *grammar*, to make *it* refer to *battery?* Or from *ſenſe*, to ſay, a "*battery*" of ſcripture and reaſon "*furniſhes*," or exhibits, ſoldiers? Our pedantic *word-catcher* dogmatizes in an inſtant, and, without informing us why, pronounces the ſentence "neither ſenſe nor grammar." But, in ſo doing, he reminds me of the fable of the *viper* and *file*. *Offendit ſolido*. The ſentence is too hard for our *criticiſing viper*'s teeth.—But "it contains a SOLECISM!" As I never met with ſuch a word in the Engliſh language, I turned back to our critic's table of *errata*; and, though he has marked ſeveral words there,

he labors under the diſadvantage, of not being able to ſcold ſo profuſely in Latin and Greek. *P.* abuſes in plain Engliſh; but *S.* in "*immenſe ſtores of claſſical treaſure.*" The one talks big, but ſtill retains his Liliputian gait. Whereas the other takes gigantic ſtrides in invective; and ſtruts *tanto molimine*, that you would imagine it was *Jack the Giant-killer* himſelf; ſhakes his polemic *ægis*, and informs his opponent that "he lets him go *this time* with a *gentle* chaſtiſement;" confronts you with the high-ſounding names of *Agamemnon*, *Peleides*, with whom I conjecture (by the bye) he has a very ſuperficial acquaintance; and vapors away upon the ſhoulders of *Homer*, *Horace*, &c. as a τις μεγας. * But

there, that are defective only in a *letter*, I perceive he has taken no notice of *this*. Upon turning back to p. 37, I find, at the bottom of the page, the ſame word a *ſecond* time, written "*ſolœciſm.*" Now, this is to certify our blundering *word-catcher*, that, if he intended to give us a ſpecimen of his critical knowledge of *Engliſh*, or of the *derivation* of Engliſh words, he ſhould have written *ſolecisſm*, or more properly *ſolœciſm* α σολοικιζειν *ſolœciſare*; a word derived from *Soloe* a city of *Cilicia*, the inhabitants of which were remarkable for their barbariſms. Would not any perſon imagine our *Salopian Solœciſt* had once breathed the air of the *Silician Soloe?* I am ſo convinced that his whole genius is one grand compound of *ſolœciſm*, that, from this day forth,

Diſcipulorum inter jubeo plorare cathedras!

* It ſeems a very fortunate circumſtance for Mr. *S.* that I happened, in my *Reply to Parmenas*, to give him a little check for his diſingenuity in criticiſm, (from which he has not yet exculpated himſelf,) and for his ignorance of common Latin. This gentle touch of my controverſial wand, which, I hoped, like the famed *Caduceus*, would have effectually lulled to profound reſt this gentleman's "*polemic acumen*," had a contrary effect: it rouſed his ſleeping genius; and, like the happy blow of *Vulcan*'s hatchet, that extracted from *Jove*'s pate the martial and ſapient Goddeſs *Minerva*, it turned out of Mr. *S.*'s ſmitten pericranium, ſuch "*immenſe ſtores of claſſical treaſure*," as might otherwiſe have lain dormant within the teeming womb of his pregnant underſtanding. Happy therefore

But to return to *P.*—Ever ſince I have engaged in this controverſy, I have obſerved, that all my opponents (except Mr. *Turner*) have accoſted me with perſonal abuſe, in the very *titles* of their reſpective publications; and none more ſo, than the author of "*Eccleſiaſtical Zeal*," or *Diaconal Rage*. I had, in my "*Reply to Parmenas*," declared, that "I was ſorry to make any (controverſial) attack "upon (the Anabaptiſts, whom I eſteemed as) "*chriſtian brethren*; of whoſe piety I had a conſi- "derable opinion, &c." This candid declaration, *P.* introduces in his title-page, and contraſts it with a text of ſcripture, which, in the hand of poor *enraged Parmenas*, charges me with uttering an untruth. The judicious reader will eaſily ſee, that this is an indirect method of publicly calling a man a *lyar*; and, when he conſiders, that this is done, through the ſhameful abuſe of a friendly declaration, and through the perverted application of God's word; muſt not his *pity* be excited for a poor man, who thus advertiſes his prophane irreverence in handling ſcripture? overlooks the moſt

fore for Mr. *S.*! happy for the public! and thrice happy for me! that I happened to give the fortunate blow! otherwiſe we might have loſt "*immenſe treaſure*" indeed! But if my pen, has hitherto turned out ſuch a *capital* midwife to Mr. *S.*'s noddle; what may we not expect from this more energetic blow, and the ſecond production it is little to bring forth? Inſtead of a *tyro*, armed *cap-a-pee*, with all the martial implements of bigotry, and decorated with ſhining patches of heroic verſe; may we not expect ſome demi-reverend pædagogue, accoutred in old *Scriblerus*'s coat-of-mail new-furbiſhed? keeping the world in awe with his critical conundrums, brilliant mottos, theological ſcraps; and diffuſing terror through the whole circle of the literati, with the thundering panoply of his

Bombalio, ſtridor, clangor, taratantara, murmur?

ſanguine expreſſions of candor? and even aſſumes the divine prerogative of knowing what is in my heart? I declare, ſuch *advertiſed impiety* ſhocks me. And I take this method of acquainting Mr. *P.* that if he makes no better improvement in genuine piety, while ſitting at the feet of his Anabaptiſt *Gamaliel*; the Deacon will be no more a credit to the Paſtor, than the Paſtor has hitherto ſhewn himſelf to the Deacon.

I wiſh, when my expreſſions of candor were to be foiſted into *P*'s ridiculous title-page, he had not *mangled* them. I ſay, in my *Reply to Parmenas*, "Of "whoſe piety I have, *upon the whole*, a conſidera- "ble opinion, &c. The words "*upon the whole*," *P.* leaves out; and, by ſo doing, deſtroys, not only the *emphaſis* of my declaration, but alſo the reſtrictive clauſe, which determines my preciſe meaning. For, when I declare "I have a conſi- "derable opinion of the piety of Anabaptiſts, *upon* "*the whole*," my obvious meaning, is; that although, *ſome* Anabaptiſts have no piety at all, and the piety of others may be diſgraced with exceptionable conduct; yet, that, taking them altogether as a profeſſing community, they are "Chriſ- "tian brethren, people *upon the whole*, of conſide- "rable piety, and conſtitute a reſpectable body of "Proteſtant Diſſenters." If *P.* does not as yet underſtand my meaning, I will exemplify it for him, in an obſervation *ad hominem*, viz. Though I eſteem the Anabaptiſts to be perſons of conſiderable piety, *upon the whole*; yet this implies an exception, as to ſome individuals; ſo, as that I can retain

tain my candid opinion inviolate; even though I ſhould eſteem *Parmenas*, a man of no piety at all.

P. aided by the prodigious fertility of his imagination, and impelled through the violent paroxyſm of a malignant diſorder, under which he labors, called *the ſpleen*, has thrown his laſt production into the form of a *Dialogue*; to which he has annexed a delicate little *tail-piece*, called an *Addreſs*. Our curious *Dialogiſt* has taken care, that, of the parties, which compoſe his ſcurrilous drama, there ſhould be a *majority* for *his* ſide of the queſtion; and that the trialogue ſhould end in the praiſe and exaltation of Anabaptiſm. This unfair method of crowing over an opponent, reminds me of the manner, in which the *Papiſts* in *Ireland* frequently manage a private oppoſition to the principles of *Proteſtantiſm*. It is cuſtomary with theſe deluded people, to hold meetings, for the purpoſe of conſidering the ground of the *Proteſtant* religion. Into theſe meetings a *real Proteſtant* can never procure admiſſion, except he enter in diſguiſe; and even in that caſe, he muſt lie incog. without preſuming to open his lips. The ſcene, upon thoſe occaſions, generally opens, with ſome feeble anathemas againſt *Proteſtantiſm*, and ſome high-flown praiſes in commendation of *Popery*. A controverſy then begins, in the form of a *Dialogue*, between two real *Papiſts*, one of whom is made to *perſonate* a *Proteſtant*; while the other, pleads the cauſe of his mother, *the Church*, in *propriâ perſonâ*. But, as it ſometimes happens, that the *perſonated Proteſtant* ſtarts ſomething, which his adverſary cannot cleverly refute; care is taken

in

in such a case, that a sort of *corps-de-reserve*, or *Popish second* should attend, somewhat like *P.*'s *Tebaliah*, who might strengthen the hands of his tottering brother. By this means, the argumentation is so conducted, that poor *Protestantism* is left destitute of a single prop for its support; its advocates are represented as "blind, not of *the church*, not *steering clear of the general corruption*;" while a *fourth* person sustains the office of a sort of *Popish Moderator*; and in his official capacity, resembles *Parmenas*, the Deacon, summing up the evidence in favor of *Anabaptism*. Thus the arguments in favor of *Popery* preponderate; the poor *Protestant* is vanquished; the victorious *Papist* triumphs; his assisting *Tebaliah*, blusters, like Mr. *Sandys*, with his "*immense stores of classical treasure*;" while I can conceive the *Popish Moderator*, with dogmatic face, and triumphant eclat, giving his verdict in the following manner, viz. "There are no people right in all the world, but *Roman-Catholics!*"

Who sees not, from this method of conducting controversies, in the *Dialogue form*, that the *dramatis personæ* in *P.*'s argumentative burlesque, exactly resemble the parties in a *Roman-Catholic* circle of disputants? And, who does not also see, that, under this arbitrary mode of writing, truth may be kept intirely out of view, and palpable bigotry lie artfully concealed? — As for *P.*'s elegant *tail-piece*, intitled, "*A congratulatory Address*, &c." it sparkles with so much wit; displays such an uncommon brilliancy of imagination; exhibits such a cluster

a cluſter of elegant ideas; and lays open ſuch an immenſe ſtock of good manners and good ſenſe; that, if the fabrication of this ſame *Addreſs* does not immortalize the name of the illuſtrious "*Deacon* of the" *(Ana)* "*baptiſt-Church, meeting in* "*High-ſtreet, Shrewſbury,*" I know not what will. A diſciple of *Pythagoras,* who believed the doctrine of the tranſmigration of ſouls, would, without the ſmalleſt heſitation, conclude, that the ſoul of ſome *necromantic* hero, had, by a moſt fortunate *metempſychoſis*, tranſmigrated into the body of *Parmenas*; and would, therefore, heartily felicitate the Anabaptiſts upon ſo important a tranſmigration. And, whereas ſome perſons have hitherto ſuppoſed, he was nothing more than an illiterate rebus-writer, I beg ſuch would read the fag-end of his *dialogue*, and then judge, whether they ſhould not alter an opinion, which tends to the degradation of one, who pries ſo deeply into the regions of *the dead.* By ſummoning, into the field of controverſy, the *ghoſt* of a departed heathen, to aſſiſt our Deacon's tottering cauſe, the reader will eaſily obſerve, that *P.* very dexterouſly procedes according to the old infernal maxim:

Vincere ſi nequeo ſuperos, ACHERONTA *movebo!**

And whereas he hath diſplayed his genius in forming *addreſſes,* in *criticiſm, logic, tranſlation, dialogue-writing, ghoſt-raiſing,* &c. ſhould not his brethren in theſe ſeveral departments of ſcience,

Tranſlation.

* If *heav'n* refuſe my carneſt ſuit t' attend,
I'll ranſack HELL, and make the *De'il* my friend!

procede

procede with all poſſible expedition, to a ſolemn enrolment of their learned brother among the *literati?* I know none ſo proper to *preſide* at ſo important a ceremony, as his reverend auxiliary; becauſe no perſon ſeems ſo exact a counter-part to him, in delicate invention. Witneſs this reverend gentleman's taking occaſion to inſult his opponent, by comparing his "looks, to thoſe of "Pharaoh's *lean kine*." As I have no diſpoſition to retaliate ſuch polite aſſimilation, I leave it to the deciſion of any connoiſſeur in phyſiognomy, who underſtands the—*tetrum ante omnia vultum*; whether an appeal to people's "*looks*," comes with any tolerable grace from Mr. *Sandys*.

But, before *P.*'s enrolment, let me addreſs him upon two particulars, which, I fear will do no credit to his *Deaconſhip*.—1 *P.* ſays, in p. 10, 11, of his *Dialogue*, "I have no doubt but the Vicar "had laid the platform; erected the out-works; "and planted the cannon, ſometime before; "only catched at the late opportunity, to fire away "upon his opponents, for tis much if he *ever* "bore a real good will to that party." Alas! for poor precipitate *Parmenas!* If his confidence reſpecting his ſalvation, reſted upon as ſlight a baſis, as the above inſinuations, I ſhould really tremble for him. For, I aſſure thee, gentle reader, they are founded upon two indirect falſhoods. (1) When he ſays, "It is much if I *ever* bore "a *good will* to his party," he falſly accuſes me. For I always did, and, I truſt, always ſhall bear a

good

good-will, not only to Anabaptiſts, but to every other denomination of chriſtians, upon the face of the earth. And though I diſapprove of, and explicitly reprehend, the bigotry and poſitiveneſs of *ſome* Anabaptiſts; yet I think, *good-will* to their *perſons* is perfectly compatible with a diſapprobation of their diſtinguiſhing principles; and in this point of view, my *good-will* extends even to *Parmenas* himſelf, though he is in many reſpects an object of my pity and contempt. (2) It is an equally falſe inſinuation, that "I had laid the platform" of my late publication, "*ſometime before.*" So far from it, that I never *wrote* a ſingle line upon the ſubject, nor *thought* deeply upon it, antecedently to my late publication. I had intended, indeed, while I was *Curate* of *Shawbury*, to have republiſhed *Boſtwick's Vindication*, with a recommendatory Preface: but, as there was not a ſingle Anabaptiſt within the limits of my Curacy, and I was unwilling to adopt even this indirect and gentle method of oppoſing a people, for ſeveral of whom I entertained, and do ſtill entertain a ſincere eſteem; I therefore wholly deſiſted from my deſign, and never wrote a line of my intended recommendation of *Boſtwick*. And I ſhould have ſtill obſerved the ſame pacific ſilence, had not the Anabaptiſt Champion from *Liverpool*, diſturbed our neighbourhood, with his ill-timed, ludicrous harangues, in favor of dipping; and virtually called us into the field of controverſy, to check his bigotry, and poſitiveneſs.

2 But the finiſhing ſtroke of falſhood, and invidious inſinuation, which *P.* has given us in his

Dialogue, is in p. 8. " What reaſon have the Anabaptiſts to expect quarters, when, (if common report may be credited) the fame learned combatant is preparing to attack one of his reverend brethren of the Church of *England*; whoſe affability, candor, and moderation towards *Diſſenters*, has for a long time been *as* conſpicuous, as the Vicar's intemperate zeal."

To this inſinuation, I might give no other reply, than that it is as replete with falſhood, as it is big with calumny. However, for the ſake of the public, to whom I owe an explanatory anſwer, I will take a little pains, to exculpate myſelf from the invidious accuſation. (1) When *P.* contraſts the " affability, candor, and moderation" of ſome anonymous Churchman, to my " intemperate zeal" towards " *Diſſenters*," mark, with what invidious cunning, he changes the ſubject from a controverſial debate with *Anabaptiſts* in particular, to a charge of " intemperate zeal" towards *Diſſenters* in general. As to *P.*'s brethren, let it be remembered once for all that I attack them, not becauſe they are *Diſſenters*, but becauſe they are *Anabaptiſts* or *re-baptizers*; and becauſe, under this character, they *diſſent* from all the other *Diſſenters* and *Church-men* in the world. Therefore, whether my zeal be temperate or intemperate, it never meditated an attack upon *Diſſenters*, as ſuch. So far from it, that I wiſh to cultivate the utmoſt peace, friendſhip, and catholic familiarity, with that very numerous, and very reſpectable body, as long as I live. And I dare affirm, that the anonymous Clergyman,

gyman, to whom *P.* refers, does not entertain ſentiments of greater moderation towards *Diſſenters*, than myſelf. But *he* has not attacked *Anabaptiſm*; and *I* have. *Hinc illæ lachrymæ!* However, if this ſame anonymous Clergyman, will but take up his pen, in defence of a divine inſtitution, which *Anabaptiſts* reject; he will probably ſoon find, that his *moderation*, at preſent ſo much applauded, will inſtantly be changed (as far as miſrepreſentation can change it) into zeal as intemperate, as my own; and that the applauding *P.* can currifavor and calumniate *alternis vicibus*, whoever be the opponent, when Anabaptiſm is the thing oppoſed. (2) That "I am preparing to attack one of my reverend brethren in the Church of *England*," is an abſolute miſtake. I ſometime ago, began a treatiſe, which I intend as *A teſtimony to ſome important doctrines of the Reformation*; in which the name of any particular Clergyman, will not be once introduced. For, although the pamphlet, when completed, will wear rather a controverſial form, yet the public will ſee, that its object is not any individual in particular, but all, who, in my opinion, notoriouſly depart from the great doctrines, they have ſolemnly ſubſcribed. That there are *ſome* ſuch inconſiſtent characters in the Church of *England*, I am neither aſhamed nor afraid to declare; and this, I would hope, even the *currifavoring P.* himſelf muſt ingenuouſly acknowledge. To oppoſe ſuch, I deem an indiſpenſable duty: and, while I think the truth of God and the *Articles* of our excellent Church, will bear me out in ſuch an oppoſition, I am equally

regardleſs of the ſlandering innuendos of a pert Anabaptiſt, as of the favor of any *Socinian* or *Arian* Eccleſiaſtic in the world.—Now, can a pamphlet, which does not oppoſe any Clergyman in particular, and which will not once mention the name of the gentleman to whom *P.* refers, be called an "*attack*' upon him? May not a man explicitly publiſh his ſentiments on the great doctrines of his own church, and as explicitly oppoſe the contrary opinions, without an imputation of "intemperate zeal?"

But I cannot diſmiſs this piece of ſly calumny, without a few additional remarks. (1) The calumniator himſelf has been pleaſed, in concert with his reverend auxiliary, to ſtrip me of all pretenſions to the two-fold character of the *Chriſtian*, and the *Gentleman*, becauſe I preſumed, forſooth, to preſent Mr. *Medley* with a few *ſtrictures*, founded on a report of the ſevere and ludicrous things, he advanced in his public diſcourſes. Yet the very perſon, who abuſes me for this ſimple circumſtance, is guilty of a more condemnable retaliation. For, he publiſhes a vague inſinuation, which I never once dropped either from the *pulpit*, or the *preſs*, and which my pamphlet, if ever publiſhed, will ſufficiently refute. I leave the public, therefore, to determine, what name will beſt ſuit the author of ſuch a groundleſs and malevolent report. (2) But, even ſuppoſe, that I had intended a controverſial attack upon any heterodox Clergyman, would ſuch a circumſtance redound to my diſhonor? Muſt Anti-trinitarians aſſault the fundamental

mental doctrines of our Church, and publiſh their errors from the pulpit and from the preſs? And ſhall the friends of our excellent eſtabliſhment, ſilently and tamely behold ſuch daring conduct, and urge no remonſtrance againſt the innovators? —And ſuppoſe, that *I* ſhould humbly attempt to obviate the evil tendency of ſome popular errors, which are too rampant in the Kingdom in general, and are perhaps too prevalent in *S——y*; will *P.* loſt to all reſpect for the glory of the goſpel, improve ſuch a circumſtance *againſt* me? Does not the ſimple declaration of truth itſelf, ſubject a man to a ſufficiency of odium? But muſt *P.* make the world *anticipate* that odium, by publiſhing an invidious rumor, which would repreſent me, not as a friend to truth, but as a pragmatic zealot? And even, if I *was* actually preparing an attack againſt an heterodox Clergyman of the Church of *England*; will *P.* who pretends to reverence truth, virtually ſide with the advocates for error, by publiſhing a diſapprobation of my conduct? Will he thus cringe to heterodoxy, in direct violation of the dictates of his conſcience? The injury he does to my character, is trifling, when compared with the more material affront he, hereby, virtually gives to truth itſelf. And what ſhall we think of a man, who can thus ſneakingly currifavor? I believe, whenever poor *P.* takes up his pen, his conſcience is ſorely agitated by his old diſorder, *the ſpleen:* and I hope, when ſuch malignant agitation ſubſides, and a lucid interval takes place, that his conſcience will be reſtored to its former ſtate of tenderneſs.

When

When I reflect what prodigious attempts the renowned twin-disputants have made, in *criticism*, *translation*, &c. I am not surprised to find, that they equally succeed in argumentation. Take one remarkable instance in p. 19 of Mr. *Sandys*'s pamphlet. This Gentleman! after discharging a number of little classical pop-guns, which he has loaded with a parcel of Latin and Greek rags;* and after almost exhausting the plentiful stock of his pedantry and abuse together, at last draws breath, and condescends to promise his readers, "assertion with proof." After this serious parade, we should naturally expect, that *P.*'s plenipotentiary would give us logical premisses, and a logical conclusion. For, thus this invincible reasoner prefaces his demonstration. "Hold a little, and it shall be assertion *proved*." And then, in a little string of *borrowed quatations*, he tells us, what a few authors merely assert concerning the mode of baptizing by *immersion*. But, do these authors *prove* any thing upon the subject? No! Not one single quotation, he has brought, has the least shadow of a *proof*. The whole string consists of nothing but naked *assertions*; such as "To be baptized, is to be dipped into the water.—Baptism, signifies an immersion or washing of the whole body." These are this huge logician's *proofs! Alas! master, for they are all* BORROWED too! Perhaps Mr. *S.* mistook the *quantity* for the *quality* of his quotations. Supposing that *ten* assertions were adequate to so many

* *Purpureus late qui splendeat unus & alter,*
Assuitur pannus ——————————. HOR.

proofs,

proofs, he draws his concluſion accordingly. But he ought to know, that *ten thouſand* naked aſſertions are not tantamount to *one* demonſtration. What a pity, this mighty reaſoner did not apply to *Parmenas*, for a little of *his* logical aſſiſtance! I can aſſure him, (though perhaps the aſſurance may mortify his pedantic pride,) that *P.* could have helped him out upon this occaſion. For, however Mr. *S.* might have aſſiſted *P.* to conſtrue a *Latin* ſentence, I declare *P.* is capable of being his auxiliary in logic. However, that Mr. *S.* may henceforward be able to diſtinguiſh between an *aſſertion* and a *proof*, I will favor him with *argumentum ad hominem. Exempli gratiâ.* Suppoſe I ſay that Mr. *S. does not underſtand the very firſt principles of logical reaſoning.* Does my bare *aſſerting* this, *prove* that he is ſo conſummately ignorant? No, certainly. But ſuppoſe I bring the opinions of *ten* friends, who aſſert the *ſame.* Will not their *ten aſſertions*, ſuperadded to mine, amount to a *proof?* No. For the ſame reaſon that *one* bare aſſertion fails of a proof, *ten thouſand* would. Then it remains to be *proved*; thus;

A man, who affirms that the bare *aſſertions* of others are ſo many *proofs*, cannot be acquainted with the very firſt principles of logical reaſoning:

But Mr. *Sandys* has affirmed that the bare *aſſertions* of others are ſo many *proofs:*

Therefore Mr. *S.* cannot be acquainted with the very *firſt principles* of logical reaſoning. Q. E. D.

How-

However our positive asserter fails in his mode of arguing in favor of *immersion*, his head is so full of the darling topic, that his very *abusive similitudes* are drawn from the idea of *dipping*. Hence in p. 18. "Give him a good sound *dipping*, and try whether that will answer the end, &c." The *dipper* here proposes to some of his brethren, who chuse to undertake the scandalous office, that, like Mr. *S.* who has set them the bright example, they would imitate his delicate phraseology. I must do this polished Gentleman the justice to acknowledge, that, "in spite that can *creep*" he has not his fellow in the Kingdom; and that, if he is in future as successful a practitioner in *dipping*, as he now proves himself an adept in *vilifying*, Anabaptism could never boast of such a *dipper*. But I hope there are few *such* Anabaptists. For, Mr. *S.* seems so totally given up to all the blackness of malevolence, and darkness of bigotry, that, like another *Peleides*, one would imagine he had been dipped in the gloomy waters of *Styx:* only, with this difference, that, whereas the *Græcian* Hero, was not totally immersed, and therefore not totally invulnerable, our Anabaptist Champion, seems to have been plunged in the Stygian wave, from the *heel* to the *head*; and this bitter baptism seems to have spread such an universal *petrifaction* throughout, that I know hardly a single part in him that is *vulnerable*. Could I but be fortunate enough, like the man who so successfully *drew his bow at a venture*, to point an arrow of keen argument, or mild irony, between the joints of the harness, in which our adamantine Hero

Hero is encaſed, I might then hope to do ſome execution. But *hic labor! hoc opus eſt!* I am not a markſ-man ſufficiently ſkilful, to expect ſuch a phœnomenon. Who knows how far a *re-baptization* might contribute towards diſſolving the petrifaction of bigotry, and effrontery! Suppoſe Mr. *S.* would try *that* expedient. In that caſe I need not ſuggeſt that, any thing ſhort of a "*good ſound dipping*" all over, will be of any real utility. And then, ſhould he, like the ſnake renewing its ſkin, *caſt his ſlough* of ill-breeding, and drop his impenetrable armor of matchleſs effrontery, I ſhall be glad to addreſs him, as a *vulnerable* antagoniſt; while he himſelf will have reaſon to rejoice in the happy metamorphoſis, produced by ſuch a *bleſt bathing-bout!*

Before this Gentleman† concludes his polite letter, which is big with miſrepreſentations, † he takes care to recite a little anecdote, which

G comes

† As a proof of this, I cannot avoid noticing a piece of unparalleled miſrepreſentation, by which in p. 35, of his renowned bit of *patch-work*, he would reſcue a brother of his from the charge of *bigotry*. In my *Reply to Parmenas*, I mentioned the circumſtance of an Anabaptiſt objecting to the purchaſe of *Calvin*'s *Inſtitutes*, becauſe that great Reformer defended Infant-Baptiſm. *S.* prodigiouſly enraged at the recital of a circumſtance, which gave an additional ſpecimen of that bigotry, for which Anabaptiſts in all their conduct are remarkable; and laboring to evade the force of the charge, ſays, that "the individual referred to did not know that ever ſuch a perſon as *Servetus* had exiſted." Nor did I inſinuate he did; or that he refuſed to purchaſe the book, becauſe *Calvin* oppoſed *Servetus*, as an Anabaptiſt *individual*. So that all *S.*'s abuſive complaints here, ariſe from my having called *Calvin*'s Defence of Infant-Baptiſm, by a ſort of *periphraſis*, "his Oppoſition to *Servetus*, on the ſubject of Anabaptiſm." But *S.* denies the fact altogether, and ſays his brother objected to the purchaſe "upon account of the *price* only." And yet he introduces him as *querying* whether *Calvin* was *orthodox* with reſpect to Infant-Baptiſm. Without ſtaying to conſider, how far

comes, from his malevolent pen, like a ſtab in the dark. A Clergyman! it ſeems, ſaid to him (p. 46.) "Sir, you hurt the poor man, by careſſing him too much. I rejoice that from the firſt I neither bleſſed him at all, nor curſed him at all." In anſwer to this anonymous *Clergyman!* who, it ſeems, is of the *neuter* gender, I beg to know, (1) What he means by *careſſing*; and whether he gave a toleration to Mr. *S.* as to an officious ſcribe, to *publiſh* this bit of private invective? If this ſame *Clergyman!* has any thing to ſay to me, and will favor me with an open addreſs, I will be his obedient ſervant. But, if he only chuſe to fight in the dark, and to put little fugitive ſquibs in the hand of Mr. *S.* thereby manifeſtly employing him as a ſcribbling *cat's-paw*, I ſhall treat the *paw* and the *hand* that uſes it, with equal indifference. (2) When he ſays, "that he neither bleſſed me at all, nor curſed me at all," I am to be ſure, much obliged to this modeſt Gentleman, for his ſober *neutrality*. But has he not overſhot himſelf here? I am either doing the work of the LORD in this place, or I am not. If the former, then ſurely I have reaſon

far this ignorant *queriſt* or his equally-ignorant *vindicator* are capable of arraigning the orthodoxy of ſo great a Reformer as "the bright taper of *Geneva*," I anſwer, the bookſeller informed me that the modeſt *queriſt* "had been looking at the book, but did not approve of *Calvin*'s ſentiments with reſpect to Baptiſm; which he (the bookſeller) ſuppoſed was the occaſion of his not purchaſing it." And, for the truth of this, we appeal, not to the queriſt's "*oath*," but to his *conſcience*. So that, conſidering this ignorant Anabaptiſt had never read *Calvin* on Infant-Baptiſm; yet preſumed to arraign his orthodoxy; and to refuſe purchaſing the *Inſtitutes*, though offered at a *very moderate* price; it ſeems his grand latent objection was *Calvin*'s oppoſition to the *great Diana* of Anabaptiſts.

to

to expect the divine bleſſing. And if *God* bleſs, ſo ſhould the *righteous*. But the witholding a bleſſing, by obſerving a *neutrality*, is according to the determination of ſcripture, equivalent to a virtual *curſe*. *Balaam* was ſo ſtruck with a ſenſe of this, that, when the king of *Moab* wanted him, "neither to *curſe* Iſrael at all, nor to *bleſs* them at all," the prophet durſt not obſerve ſuch a ſinful neutrality, but did emphatically *bleſs* them. So that from hence, it is plain, that the declaration of Mr. *S.*'s anonymous Clergyman reſembles more the neutral impiety of *Balak king of Moab*, the anathematizing adverſary of God's people, than the temporary uprightneſs of poor *Balaam*; and I requeſt this ſame Gentleman and the retailer of his neutral curſes, to go to *Balaam*, and learn a little piety, even from the *forced* honeſty of the *man, whoſe eyes were open*. But, the truth is, I ſhrewdly ſuſpect, that this neutral Gentleman, is the very identical anathematizer, that *curſed* the excellent ſervices of our church: * and, if I am not wrong in my conjectures, I am perfectly eaſy about *his* "careſſings;" and beg Mr. *Retailer* would inform his imitator of *Balak*, that his *curſes* are, to me, juſt as *tremendous*, as his *bleſſings* are *deſirable*.

I would not, however, wiſh to inſinuate, that I diſregard the bleſſings of God's people. So far from it, that I ſhall be thankful to the meaneſt of his ſervants, for their prayers and pious benedictions. But the *bleſſings* of *bigotry*, which come from

* See p. 124, of my *Letter to a Baptiſt-Miniſter*.

the donor's lips *cold* as *ice*; and the *curſes* of uncharitableneſs, which fly like *ſparks* from the *fire* of infernal zeal; are equally the objects of my indifference and contempt. If any perſons will *heartily* bleſs me in my miniſterial work, I will as *heartily* thank them. And if they will even *curſe* me, poſitively, or neutrally, *Balak-like*; I hope I ſhall be enabled to give them nothing but *bleſſings* in return. But, whether I am an object of poſitive maledictions, poſitive bleſſings, or *bigoted neutrality*, I truſt I ſhall ſtill undauntedly perſevere, in the ſtrength of divine grace, to vindicate truth; and to approve myſelf in the eye of Him, who *judgeth not as man judgeth.*

THE

THE REJOINDER, &c.

CHAP. I.

The author vindicates himself and his friends, from Mr. M.*'s groundless charges and illiberality of low abuse——proves that the* DECLARATION, *attested by ten Anabaptists, is tantamount to an indirect* CHALLENGE——*and expostulates with the* "SEVERE OPPOSER" *on his irreverent mode of attacking* Infant-Baptism *from the pulpit, and on his indelicate manner of abusing certain* "endowed" *ecclesiastics from the press.*

REV. SIR,

I Am glad you have, at last, condescended to favor me with an answer to my *Vindication of Infant-Baptism*; as well as to the *Strictures*, I took the liberty of making on the occasion and circumstances of your late visit to *Shrewsbury*. Hitherto, I have been engaged in some slight skirmishes, with a brace of controvertists, whose feeble efforts resemble water squirted against the wind, which returns upon the squirter's own face, with a more violent repercussion. I rejoice therefore, that you have taken the controversial sword out of the hands of Messrs. *Parmenas* and *Sandys*; whom,

whom, for diſtinction-ſake, I ſtyle the *twin-diſputants*, becauſe of their prodigious reſemblance to each other, in impotence of argument and profuſion of low abuſe; and, that having bid farewell to your two formidable ſeconds, I have now a fair opportunity of entering the liſts with the Champion himſelf.

Several circumſtances concurred to raiſe my expectations, antecedently to the actual appearance of your intended publication. The menacing intimations of your private letter; * the complimentary innuendos of your *Salopian* auxiliaries, and of your warm friend in *Birmingham*; added to the promiſſory pomp of your long-advertiſed title-page; all tended to excite my curioſity, and to increaſe my longings for a view of the formidable *ſheet-anchor*. A chriſtian friend, had, moreover, informed me, that you were determined to "give me a *broad-ſide!*" But, my diſappointment is ſo great, that I hope I ſhall never, in future, pay the ſmalleſt ſerious regard, to ſuch preparatory puffs. I have now ocular demonſtration, that

* Such as; "Give the ſword into the hand of your informant. And "if he, ſhe, or they, *know the hilt from the point*, let them USE it."—— Language this, ſuch as one might have expected from a man bluſtering on a *quarter-deck*, or from a vaunting *prize-fighter;* but ſuch as comes with no ſort of grace from one, whoſe profeſſion is that of a Miniſter of the *Prince of peace;* and, who, in various inſtances, *does not himſelf know the hilt of the* controverſial *ſword from the point*. It were much to be wiſhed, that this vaunting Gentleman were better acquainted with the extent of his own abilities; and that he may, I earneſtly recommend to his ſerious ſtudy, the ſentiment contained in that celebrated *adage* γνωθι σεαυτον. 'Till he makes a conſiderable improvement in the important ſtudy, it is more than probable, he will never wholly relinquiſh his *challenging dialect*; which at preſent, ſeems ſo familiar to him, almoſt upon every occaſion.

the

the long-expected piece of artillery, is by no means so formidable, as my own imagination, or the encomiums of others, might have represented it. There is so little, really terrific, in its whole appearance, that a very moderate adept in casuistry, might look, undismayed, into the very mouth of this controversial cannon, and stand, unhurt, the whole shock of its discharged contents. For, abstracted from the wideness of its orifice, and the loudness of its roar, it is *vox et præterea nihil!* And, if this be the tremendous piece of ordnance that is to give a "a broad-side" to Pœdobaptism, and to do such prodigious execution amongst its advocates; I'm afraid, the issue will prove, that there is as wide a difference between *saying* and *accomplishing* this, as between the mere noise of declamatory vociferation, and the powerful energy of close reasoning. And, as a ship, by aiming too precipitate and too vehement a broad-side against an enemy, sometimes sinks herself, by that very act which intended destruction to the contrary side; so, it may perhaps turn out, that some of Mr. *M.*'s "*broad-sides*," have tended eventually to *sink* the cause he meant to defend.

You will pardon me, if I take the liberty to affirm, that, you are as unfortunate in the *title*, as I hope it will be, ere long, proved, you have been unsuccessful, in the *materials* of your controversial ordnance; and that the very face of your *brazen mortar* carries the impress of bigotry and error. When you intitle your piece "*Intemperate Zeal reproved, and Christian Baptism defended*," you

you take two things for granted, which I am unwilling to allow, and which you have not proved. For (1) that I have a "zeal" againſt Anabaptiſm and againſt ſome of its bigoted advocates, I readily acknowledge; but whether that zeal be "*intemperate*" or not, I think you cannot, under your preſent feelings, be a competent judge. You will pleaſe to recollect, that an author, whom you very well know, obſerves, in his definition of zeal in general, that it is 'a ſtrong internal fire, which makes a man burn with eagerneſs, for the accompliſhment of whatever he is deeply intereſted in.' As I look upon myſelf, to be deeply intereſted in the cauſe of truth, I therefore burn with a zeal againſt error, which, not all the floods of calumny, I truſt, ſhall ever be able to extinguiſh, or even damp. Now, Sir, as I verily believe you to be under the influence of error; and of ſuch a ſpecies of error too, as conſtitutes one of the main pillars of bigotry; my zeal therefore burned with an ardent deſire of ſtriking a ſcriptural blow at Anabaptiſm; in order, that, when the principal prop was ſhaken, the fabric, it ſupported, might receive a ſhock too; and, as I obſerved Mr. *M.* to lean a little too confidently againſt the pillar, I therefore gave him a friendly alarm. In doing this, I am conſcious, I have touched a very ſore place. To attack Anabaptiſm, is, in the eſtimation of ſome of its warm devotees, the ſame as to *touch the ark*. And becauſe I have made uſe of ſcriptural zeal, as a ſort of *cauſtic* to eat away the proud fungous fleſh, which grows from the gangrene

grene of bigotry; and in the application, may have touched a tender part in Mr. *M*; hence this great out-cry againſt the "*intemperance*" of my zeal. * But, until you prove, which I am ſure you cannot, that it has not been tempered with brotherly love towards you and the Anabaptiſts in general; all your heavy charges, on this part of the ſubject, fall to the ground, like darts, that as ſoon as emitted, ſnap in pieces, and never reach the mark. And as you have undertaken to "reprove" my zeal, permit me to obſerve, that, before you had engaged in the friendly office, you ſhould have waited a full year at leaſt, 'till your own zeal had *cooled* a little of its effervescence. For, I aſſure you, ſome perſons think, it has blazed away ſo much in the *comet*-ſtyle, that we ſhould not be ſurpriſed, if another *milder* phænomenon were to make its appearance, intitled by Mr. *M.*'s own pen, "The reprover's intemperance acknowledged, or an antidote to the fiery zeal of Anabaptiſm."

(2) When you prefix to your publication, the pompous title of "*Chriſtian-Baptiſm Defended*," I can only regret, that your printer did not for once commit a wilful *erratum*, and, for *defended*, ſubſtitute *deſerted*. In that caſe, although the miſtake might have adminiſtered not a little mor-

* Mr. *Baxter*'s excellent obſervation, reſpecting the Anabaptiſts of his day, is ſtrictly applicable to Mr. *M*. "I found theſe men generally ſo *tender-eared*, and *impatient* of any diſcovery of their *error*; (though it be done by mere argument, without any reproach,) that it did but hurt them, and fill them with prejudice againſt the ſpeaker," (or writer;) "for they took him for an *enemy*, if not a *perſecutor*, that told them the truth."

tification to the *defender*, yet it would have communicated a real truth to the public. For, to call a weak Vindication of Anabaptiſm, a " Defence of Chriſtian-Baptiſm," is at once to beg the queſtion, and to exhibit a ſpecimen of genuine bigotry. What! does Mr. *M.* aſſert, that, to reject the Baptiſm of Believers' *Infant*-ſeed, and to ſubſtitute Adult-Dipping in its room, is to *defend* Chriſtian Baptiſm? Does he alſo inſinuate, that the ordinance can be effectually adminiſtered, only by a total immerſion? Will he thus make a monopoly of Chriſtian Baptiſm, by confining it to the limits of his own inconſiderable party, to the excluſion of all the reformed churches in the world? And, does he ſuppoſe, that there are no truly-baptized " Chriſtians," and, conſequently, no real Chriſtian *Churches*, but among Anabaptiſts? Are all the numerous communities of goſpel profeſſors to be *unchurched* and virtually *unchriſtianed*, by Mr. *M.*'s uncharitable dogma? As theſe inſinuations are diſplayed in the very front of his publication; it ſhall be my buſineſs, to prove them as deſtitute of truth, as they are replete with audacious bigotry.—As to the ſurreptitious *motto*, for which you are indebted to my tract on *true and falſe zeal*, I cannot help ſaying, that it is exhibited in a notorious miſapplication. But, I dare ſay, ſome judicious readers will know how to apply it to Mr. *Fervidus*, from *Liverpool*; whoſe " *indignation*" is now moſt dreadfully " *awakened*," becauſe his fervid " *party has been touched in a tender point*;" and I dare ſay the electrical ſhock, which

which has rouſed *his* latent ire, will "fly like lightning through the whole fraternity;" if I may judge from the ſpirit of three electrical gentlemen, who have already favored me with addreſſes. To all ſuch I earneſtly recommend *Jehu's Looking-Glaſs*; hoping, that the hideous caricature of *bigotry* repreſented in that little mirror, will deter our modern *Jehus* from inliſting as volunteers under her fiery banner: and, as I never met with an individual, who outſtrips the furious drivers of all denominations, ſo completely, as Mr. *M*; I requeſt, that he would not view his phyſiognomy in the glaſs, with a *tranſient* peep, leſt he ſhould "ſtraightway forget, what manner of perſon he is."

After forming a ſort of poor *parody* on my introduction, you proceed to open the orifice of your formidable piece of ordnance. It's firſt diſcharge is announced, by a tremendous roar of ſevere abuſe, at thoſe pious friends, who brought me ſome minutes of your late exceptionable harangues on dipping. Theſe perſons you are pleaſed to call p. 4, "*malevolent inſidious tale-bearers*;" which epithet, according to your wonted abuſive tautology, is twice repeated again in the ſpace of a few lines. The ſame perſons you go on in the ſame page, to ſtyle "*deteſted informers, ſtealers*;" me you rank among the "*ready and greedy tale-hearers, and tale-receivers.*" In p. 5, the vehement roar is continued againſt my friends, whom, in a little variation of your tautological invective, you call "*whining, religious buſy-bodies, backbiting tale-bearers, religious firebrands, incendiaries, Salopian*

budget-bearers of falſhoods and miſrepreſentations, p. 13:" while to conſummate the whole of this abuſive ſhock, you call me, " *a precipitate, raſh, hot-headed young man*," throwing out " *plenty of back-biting falſhoods, invidious reproaches, and malicious ſneers*:" p. 10.

Now, Sir, what is it that can awaken your indignation to ſuch a pitch, as to inſpire your pen with all this *crambe repetita*, reiterated hotch-potch of low abuſe? Is it the ſimple circumſtance of ſome perſons having brought me extracts from your ſermon, and of my having animadverted on them before the public? If this be the principal ground of your wrath, I will endeavor to mitigate it a little, and to defend myſelf and friends, againſt its angry overflowings.

I. I cannot ſee, that either the bearer or receiver of notes from a public diſcourſe is juſtly reprehenſible, where there is no deſign of miſrepreſentation. Upon looking over the prefatory apology to Mr. *Baxter's* " *Plain Scripture-Proof of Infants' Church-memberſhip and Baptiſm*," I find, that, preparatory to his public diſpute at *Bewdley*, with Mr. *Tombes*, the Anabaptiſt, he commiſſioned ſome perſons to take down notes of Mr. *T.'s* ſermons; and yet I do not learn, that the preacher ever abuſed either Mr. *Baxter* or his friends for ſo doing, in the ſcurrilous dialect Mr. *M.* has accoſted us. Thus far the Anabaptiſt of *Liverpool* has excelled his brother of *Bewdley*; but, whether it be ſuch a ſuperior excellence as redounds to the credit of the former, the reader is to judge.—If

it

it be a crime ſo very heinous, to take down and animadvert on public declamations; then what ſhall we ſtyle the *notaries*, that attend the houſes of parliament, and communicate either *memoriter*, or by ſhort-hand notes, the principal *excerpta* from the ſpeeches of our declaiming Lords and Commons? Muſt not *they* according to Mr. *M.*'s exprobatory logic, be a ſet of "deteſted informers, ſtealers, inſidious tale-bearers, &c." And muſt not the public, who receive theſe extracts, (not even Mr. *M.* himſelf excepted) be a vaſt body of "greedy tale-hearers and tale-receivers?" Thus Mr. *M.*'s abuſe of my friends, when applied univerſally, will affect all the notaries of public declamation in the world; while his complimentary invective againſt me, ultimately falls on his own head.—When he ſtyles my friends "*inſidious*" tale-bearers, he either does not underſtand the meaning of his own abuſive phraſeology, or, if he does, he inſinuates, that they had meditated a deſigned *plot* againſt him, in which I might have had an *inſidious* hand; an inſinuation, as falſe, as it is injurious. They went as *ſerious*, not *inſidious* hearers. But, being grievouſly diſappointed, they could not help expreſſing their diſappointment; the ground of which, I have animadverted on before the public.

II. In a miſapplied note, p. 6, which you have borrowed from my tract on *true and falſe zeal*, you inſinuate, that "*prejudice, envy, ſlander, pride, jealouſy*, &c." actuated my friends in reporting, and me, in publiſhing the extracts from your ſermon.

But

But here permit me, to obſerve, that the fact which I condemn in your quotation, reſpects either "*inoffenſive expreſſions*," or the *private* "*miſcarriage*" of an individual, and the uncharitable mode of exagerating all the circumſtances of ſuch a misfortune, ſo as to *unchriſtian* the unhappy ſubject. But, this, ſo far from admitting a parallel in the preſent caſe, exhibits a glaring contraſt. For (1) your *expreſſions* on the ſubject of Anabaptiſm, were not "*inoffenſive*;" they *offended* againſt the laws of modeſty, candor, and chriſtian moderation. Therefore, to animadvert on theſe offenſive effuſions, does not in the leaſt come under the predicament of, what you call "the envenomed bitings of a ſerpent." (2) The cenſure in your quotation reſpects the *private* miſcarriage of an individual. But my reprehenſions concern the violations of truth and candor, PUBLISHED in the preſence of hundreds. (3) The caſe in my *Jehu* ſuppoſes, that the ſcene was contrived *in the dark:* but, my frank declarations in a letter to *Parmenas*, which was immediately tranſmitted to *Liverpool* antecedent to my publication, prove, that my ſtrictures were managed and publiſhed with much leſs ſecrecy, than pamphlets in general are laid before the public. So that, when your borrowed note ſays, that the culprit "hears *not a word*" of the intended reprehenſion, you are conſcious, that it contains a manifeſt failure in the accommodation of circumſtances: for you *did* "hear a word" about the matter, both from my letter to *P.* and from another to yourſelf. (4) The

"*ſentence*

"*ſentence of condemnation*" blamed in the note, is ſuch, as does not "ſtop in its career, till it *unchriſtian* the man," who is the object of a judging temper. This laſt clauſe you have ſtudiouſly omitted, that you might give an air of plauſibility to your borrowed repreſentation; and, by thus mangling the paſſage, you keep the principal point out of view, which I condemn; and which, you know, I never applied to Mr. *M.* Therefore, until you can prove that my friends and I have iſſued out ſuch a "*ſentence of condemnation*" as abſolutely "*judges*" and "*unchriſtians*" you; the whole of this borrowed ſcene, fails in the principal parts of its accommodation, while the miſapplication of it exhibits the diſingenuity and impertinence of the *applier*.

III. You urge, as a ground for ſeveral complaints, that I never "*heard*" the exceptionable parts of your late harangues. I wiſh I had been an ear-witneſs to them, if it were for no other reaſon, than that I might thereby have ſaved my friends that ſuperabundance of vulgar invective, wherewith you have loaded them. However, as your auxiliary in *Birmingham* has inſinuated, that I was "too ſtiff" to be one of your auditors, and others may ſuppoſe the inſinuation to be grounded on fact; I take this opportunity of informing that gentleman, that I am not reſtrained by ſuch a tight rein of church-bigotry, as to ſhun hearing any man of any denomination, who preaches the goſpel; and I gave a proof of this in going to hear Mr. *M.* It happened not to be the evening

of

of famous memory, on which he exhibited all the artillery of his witticiſms, ridicule, and logic, againſt Infant-baptiſm. But from the obſervations I then made on the preacher's peculiar addreſs, I can eaſily conjecture, what a rapid flood of unmeaning declamation he poured forth, when his heart was *warmed* with his favorite topic on *cold water*. For, when the preacher could indulge ſuch frequent ſallies of ridiculous wit, on ſubjects of the moſt ſolemn nature; how exuberant, thought I, muſt this indulgence have been, when he expatiated on points of leſſer moment! For my own part, whether water-baptiſm or baptiſm of the Holy Ghoſt be the ſubject, I think the matter and manner of the ſpeaker ought always to betray the moſt profound reverence, if he would wiſh to excite devotional ſerioufneſs in his audience. But, when little vulgariſms, "wit that can *creep*," ridiculous flights of fancy, jocular ſimiles, are interſperſed with truths of infinite importance; can we be ſurpriſed that an auditory ſhould be thrown into an unſerious titter? that the truly-pious ſhould go away chagrined and diſappointed? that ſcoffers ſhould be eventually hardened in their impiety? and that the goſpel of of the bleſſed God ſhould ſuffer additional contempt and diſeſteem, from ſuch irreverent jocularity? And can we ſuppoſe, that ordinances conducted ſo irreverently, will be crowned with a divine bleſſing, or tend to real edification? Examine the character of Him, who "ſpake as never man ſpake;" review the writings of his inſpired apoſtles;

apoſtles; and then judge, whether the diſcourſes of the one, or the epiſtolary exhortations of the other, are in any parts of them calculated to promote levity. Whenever Mr. *M.* aſcends the pulpit, in order to deliver the truths of the goſpel, or to harangue on his favorite topic; I would adviſe him to preſerve in his mind the idea of the compaſſionate JESUS weeping over bloody *Jeruſalem*;—of *Abraham*, importunately pleading in all the reverence and pathos of fervent prayer, in behalf of *Sodom* and *Gomorrah*;—of *Moſes*, in a ſolemn appeal to heaven and earth, calling God, angels and men to record againſt a rebellious people;—of *Jonah*, crying to the impenitent *Ninevites*, with all the earneſtneſs of a man, who *preaches for eternity*;—of *John* the *Baptiſt*, lifting up his voice like a trumpet in the wilderneſs, and, in language, rough as his clothing, ſharp as the piercings of a ſword, and ſolemn as the grave, warning a proud and bigoted people to flee from the wrath to come;—of the intrepid *Paul*, delivering himſelf with ſuch cogency of perſuaſive argument, and ſolemnity of faithful addreſs, as to make even *Agrippa* himſelf an *almoſt-chriſtian*, and to excite horror in the ſeared conſcience of an avaritious and adulterous *Felix*;—I ſay, if Mr. *M.* will but preſerve in his mind, the idea of theſe perſonages, thus engaged in their reſpective exercises of reverential prayer, compaſſionate addreſs, and ſolemn declamation, I dare ſay it will tend greatly to prevent the intruſion of every light and irreverent thought; conſequently will reſcue his diction

from the froth of jocular phraſeology; will introduce a becoming awe into his ſermons and prayers; and will preſerve the ordinances of God from that levity, which makes them ſometimes reſemble a comic entertainment more than an awful intercourſe with heaven. †

Thus, Sir, you have virtually neceſſitated me to drop a few ſalutary hints, that very intimately concern you, as a preacher of the goſpel. This I ſhould have avoided out of tenderneſs to yourſelf, had you not by a variety of bold interrogatories, virtually called upon me to declare, that, though I did not hear you on *dipping*, I did on *other* ſubjects: and, that from the ſpecimen I then had of your *manner*, I can conceive, the *half* was not told me reſpecting your humorous declamations on your darling topic. However, from the information of my friends, I take the liberty to expoſtulate with you before the public, as I did, in a private letter you received from me. "You ſeem ex-

† *Jerom* gives an admirable piece of advice to thoſe who miniſter in holy things. *Docente in eccleſia te, non* CLAMOR *populi, ſed* GEMITUS *ſuſcitetur: lachrymæ auditorum laudes tuæ ſunt.* On which, the words of good Mr. *Baxter*, will form a ſort of excellent paraphraſe. "I know not how it is with other perſons, but the moſt *reverent* preacher, who ſpeaks as though he *ſaw the face of God*, does more affect my heart, than an irreverent man, with the moſt accurate preparations, though he *lawl* it out with much ſeeming *earneſtneſs*. If *reverence* be not equal to *fervency*, it has but little effect. Of all preaching in the world, I *hate that moſt*, which tends to make the hearers LAUGH; or to affect their minds, with ſuch levity, as *ſtage-plays* do, inſtead of affecting them with an holy reverence of the name of God. We ſhould ſuppoſe, (as it were) when we draw near him in holy things, that we ſaw the throne of God, and the millions of glorious angels attending him, that we may be AWED with his *majeſty*; leſt we *prophane* his ſervice, and *take his name in vain*." *Baxter*'s Reformed Paſtor, abridged, p. 182.

ceedingly

ceedingly warm, from a ſuppoſition that I have miſrepreſented you; becauſe in my letter to Mr. *P.* (as well as in my *Letter to a Baptiſt-Miniſter*,) I ſay you "*held up thoſe miniſters who differ from you, in a ludicrous point* of view." And I ſay ſo ſtill, Sir. Let your own ludicrous animadverſions teſtify. Did you not aſk your audience (with a deſign to ridicule the diſpenſers of baptiſm by affuſion) whether "the *ſprinkling* their pots and cups would *cleanſe* them?" Did you not ſay, that thoſe who do not practiſe immerſion, "only baptize the ends of their *fingers?*" Did you not ridicule the cuſtom of ſending for a miniſter to baptize a ſick child? And did not the cenſure, which affects the parents, conſequently affect the officiating miniſter? Did you not even deſcend ſo low, as to ridicule thoſe *prints*, which repreſent the Baptiſt as *pouring* the baptiſmal water on CHRIST? Did you not ſeverely animadvert on a part of the office for baptiſm in the Church of *England?*— Now, Sir, although, in theſe witticiſms, you mentioned no miniſter's *name*, yet ſurely you ridiculed their office. So that, when you repreſented baptiſm by affuſion, as ſimilar to the "ſprinkling of pots," or as nothing more than "baptizing the ends of the fingers," did you not indirectly "hold up, in a ludicrous point of view, thoſe miniſters, who differ from you?" Indeed you did, Sir. And I appeal to your own candor, whether all your loud complaints of *miſrepreſentation* are not ſheltered under an evaſive diſtinction, between ridiculing miniſters' *perſons*, and

bantering their *mode* of diſpenſing baptiſm. I fancy, if I had introduced your peculiarities into the pulpit, and had ludicrouſly expatiated on the ſcene exhibited at the *Abbey-Foregate Bath*; you would have thought yourſelf "held up in a ludicrous point of view," though I never mentioned the *name* of Mr. *M.* or the *word* miniſter at all.

V. In the ſame letter, in which I preſented Mr. *M.* with theſe expoſtulatory queries, I alſo told him, "I was *informed*, he gave a *challenge* to the advocates for Infant-Baptiſm, and would engage to anſwer all that ſhould be ſaid on the ſubject." As he favored me with no reply to my letter, I looked upon his ſilence as a ſort of tacit *acknowledgment* of the declaration; and, in my *Reply to Parmenas*, took the liberty to expoſe this pompous mode of introducing virtual *challenges* into the ſacred deſk. His friends, zealous for the honor of their champion, and looking upon my ſtrictures as a dreadful miſrepreſentation, *ſeem* to have called a ſerious meeting, in order to vindicate their friend, and to atteſt his innocence. Accordingly, his poſtſcript exhibits a liſt of ten Anabaptiſts, with the important Mr. *Sandys* at the head, who declare Mr. *M.* never gave *ſuch* a *challenge*, and ſubſcribe their names to this atteſted declaration.

Now, although the pompous poſtſcript is authenticated by the names of theſe *Anabaptiſt Decemviri*, and particularly graced with the ſignature of a *Reverend Decemvir*; yet I will take upon me to prove, even from the acknowledgments of the *atteſting junto*,

junto, that Mr. *M.* did give a virtual *challenge* to Pœdobaptiſts; and that the ſtyle of it is tantamount to a declaration, that "he would anſwer whatever ſhould be ſaid on the ſubject of Infant-Baptiſm." Let us take an attentive view of the ATTESTED CHALLENGE.

"If the Pœdobaptiſts will prove their practice "from the word of God, (which in my humble "opinion they *never* yet *have* done,) I will attentively and impartially READ, whatever they "(N.B.) *may* PRODUCE: and if they convince me "from the ſcripture, that Infant-Sprinkling is "Goſpel-Baptiſm, I! SAMUEL MEDLEY! do "*pledge myſelf* to make a public *recantation* of my "preſent opinion, from the pulpit and the preſs, "and to become a *zealous defender* of Infant-Bapтiſm, wherever I am, and *as long as I live*." Witneſs, &c.

Now, in oppoſition to this, I might urge, the declaration of a reſpectable *Diſſenter*, whoſe ſingle teſtimony, both in point of veracity and recollection, I deem more than a counter-ballance to the atteſted acknowledgment of the Anabaptiſt *Decemviri*. The perſon referred to, declares, that to the beſt of his recollection (and he thinks his recollection could not fail him, for he liſtened with uncommon attention to the whole of this vaunting *hiatus*) Mr. *M.* did *totidem verbis* "pledge himſelf to anſwer all that ſhould be ſaid on the ſubject of Infant-Baptiſm."

But, waving his teſtimony, though I think it equally authentic with that of the *atteſters* themſelves,

ſelves, I am willing to abide by the ſtyle of the declaration itſelf. 1 That it is to all intents, a *challenge*, will, I believe, appear obvious at the firſt ſight, to any perſon of candor and diſcernment; but more ſo, if we conſider the exact analogy between the tenor of the declaration and Dr. *Johnſon*'s definition of the word *challenge*. "To *challenge*" (ſays the eminent lexicographer) "is to *call* another to *anſwer* for an *offence* by combat." Mr. *M.* thinks Infant-Baptiſm an "*offence*" againſt *ſcripture:* He "*calls*" on modern Pœdobaptiſts from the pulpit "*to anſwer*" for this offence, as he intimates that their brethren, in former times, "*never have* proved their practice from the word of God:" and he virtually calls upon them to do this in controverſial "*combat*" by "PRODUCING" their defenſive proofs; which can only be done from the pulpit or the preſs. I leave the reader to judge, from this correſpondence between the lexicographer's definition and Mr. *M.*'s declaration, whether the latter does not carry with it the appearance of a *pulpit-challenge*.

2. That Mr. *M.* did virtually pledge himſelf to anſwer whatever ſhould be ſaid by Pœdobaptiſts, will appear, if we conſider (1) That he aſſerts they "*never have*" hitherto "proved their practice from the word of God;" conſequently that thoſe, who have never done this, may be eaſily *anſwered:* (2) That, as they have hitherto failed, he calls upon them, to *prove* their practice now; which, by a ſneering inſinuation, implies, (notwithſtanding his affected pretenſions to impartiality,) that they

they would be as ſucceſsful in future as heretofore; and therefore as eaſily *anſwered*. (3) That "whatever they may PRODUCE" (another mode of challenging them to do it) he would condeſcend to "READ." Is not this a virtual calling upon them to PUBLISH? (4) That, if "*convinced*" by their arguments, he "*pledges*" himſelf to make a public recantation, from the pulpit and the preſs; although, by the ſpecimen he has already given us, we may eaſily judge, how acceſſible he is to conviction, and how much diſpoſed to make a public recantation.

Now, I only aſk any perſon of candor and impartiality, if for a pulpit-orator to throw out innuendos concerning "WHATEVER" Pœdobaptiſts "MAY PRODUCE" be not a virtual ſummons, or a ſpecies of *challenge* to the field of controverſy. And, if this ſame *perſon*, declares, by a ſolemn pledging of his *important I! S. M!* that, if convinced, he will publiſh his recantation; I ſhould be glad to know, what we are to ſuppoſe he would do, when all our arguments are *loſt* upon him. Does his declaration imply, that he would ONLY "*read whatever we may produce?*" and that he would never *attempt*, at leaſt, any *anſwer* to our publications? Does it not rather, plainly inſinuate, that, as he would publiſh *his recantation* from the pulpit and the preſs, if *convinced* of the ſcripture-ground of Infant-Baptiſm; ſo, if *not* convinced, he would adopt ſome *public* mode of *declaring* his oppoſition. For, I repeat it again; we can never ſuppoſe, without flying in the face of

recent

recent facts, that Mr. *M.* would be only a *ſilent* reviewer of our ſentiments. Let the religious buffoonery, with which, though *unprovoked*, he lately attacked Infant-Baptiſm, and the dogmatic aſſurance, wherewith he exalted Anabaptiſm, bear witneſs, how far our productions would be likely to receive a *candid*, *modeſt*, or *ſilent* examination. So that, I am fully convinced, (and the conviction is founded on *implicit proof*) that, Mr. *M.* did, either *expreſſly*, according to the information of my friend, or *tacitly*, according to the face of the atteſted declaration, ſay he would engage to anſwer whatever ſhould be urged by Pœdobaptiſts.

VI. And now, Sir, permit me to expoſtulate with you once more, upon a review of your conduct. Do you really think, that your late manner of treating your differing brethren, is ſtrictly defenſible? Is it conſiſtent with *decency*, to ſcatter abroad your little ludicrous witticiſms, when you are engaged in the ſolemnities of public worſhip? Does it betray any genuine *modeſty*, to deliver yourſelf with ſuch dogmatic confidence, on a ſubject, which you do not ſeem ſufficiently to underſtand? And is it any mark of *ſelf-diffidence*, to conclude with ſuch peremptorineſs, that Pœdobaptiſts "*never have yet proved their practice from God's word?*" Are you a competent judge of the merits of the controverſy, to be able to determine a point, which Anabaptiſts of much ſuperior abilities, have found ſo very difficult to prove? Or do you ſuppoſe that your mere *affirmation* is to weigh

weigh heavier, than the arguments of " ten men that can render a reaſon?" If you muſt give your opinion, reſpecting your own peculiarities; can't you do this, without exhibiting the contrary ſide in all the parade of ludicrous declamation? Is the ſacred deſk a proper *place* for ſuch exhibitions? Is the celebration of a ſolemn ordinance, a *time*, proper for ſuch levity? And ſhould a promiſcuous audience, conſiſting perhaps of profane more than profeſſors, be eye and ear-witneſſes to ſuch trifling irreverence? Is it the part of *modeſty*, *candor*, *politeneſs* or *moderation*, after roundly aſſerting, that Pœdobaptiſts have failed in all their attempted vindications of Infant-Baptiſm, to give them a virtual *challenge* to " *produce*" ſomething for the vaunting challenger's peruſal? And, is it any mark of ingenuity, or openneſs to conviction, after a man has been called to an account for giving a challenge from the pulpit, to fly to the poor ſubterfuge, of getting a few partial friends to atteſt a declaration, which only exculpates him from uttering certain *words*, when it manifeſtly implies the *ſentiment*, I have expoſed?

Suppoſe, Sir, that I had been invited to *Liverpool*, as you have been lately, to *Shrewſbury:* That all the inhabitants of *Liverpool*, (a few only excepted) were *Anabaptiſts*; and that *Pœdobaptiſts* there, like your brethren in this town, were *Diſſenters:*— That, upon accepting the invitation, I had taken an opportunity of preaching, and of baptizing:— That, in the courſe of my ſermon, and at the time of adminiſtering the ordinance, I had availed myſelf

ſelf of a double occaſion, to ridicule the ſentiments and ordinances of the eſtabliſhment:—That I had, in a cluſter of low ſimiles, ridiculed the Anabaptiſts for making their "*watery grave*" eſſential baptiſm:—That I had, with a low ſneer, aſked, in a public ordinance, whether the "wrapping their pots "and cups in cloths, and then putting them "under water, would be a more probable mode "of cleanſing them, than by an affuſion of "water:"—That I had laughed at Anabaptiſts, for taking long journeys, to dip perſons in the depth of winter, *pregnant women* not even excepted; as if they deemed immerſion eſſential to ſalvation:—Suppoſe I had proceeded farther, roundly to affirm that "Anabaptiſts had never yet proved their practice from the word of God;" that I gave them a virtual *challenge* to "*produce*" ſomething from the preſs, and that I would take upon me to *anſwer* the production:—Suppoſe, Sir, I ſay, that I had conducted myſelf thus, in the delivery of my public diſcourſes, and at the adminiſtration of the ordinance of baptiſm; in what an unamiable light muſt I have appeared, to the candid and judicious, either as a *preacher* or an *adminiſtrator!* What would the WORLD have thought of me? What! but that I went to *Liverpool*, only to exhibit a little pulpit-buffoonery, in order to make one part of my hearers *laugh*:—What would the *Pædobaptiſts* have thought of me? What! but that I had ſtrangely forgot my *errand*; that, inſtead of preaching *Chriſt and him crucified*, I had only deſigned to preach *ſelf*; and that, inſtead of urging the

the "*one baptiſm*," I wanted to amuſe them with a little dry declamation on *cold water*.—What would the CLERGY of *Liverpool* have thought? What! but that I went there, as a ſort of *declaiming gladiator*, to give a virtual *challenge* to any who choſe to take up the gauntlet:—What would the *Anabaptiſts* have thought? What! but that I meant to fill their heads with *doubts*, their united aſſemblies with *confuſion*, and their differing brethren with *contemptible bigotry*.—Yea, what would Mr. *M.* himſelf have thought? What! but that, relinquiſhing the catholiciſm of the *man of moderation*, and the pacific tenderneſs of the *chriſtian*, I had taken a long journey to give him a virtual *inſult* in his own neighbourhood.

But even this mode of repreſenting, *mutatis mutandis*, the diſingenuity of Mr. *M.*'s conduct, does not take in all the ſubſequent aggravations in it. For, beſides attempting a vindication, he has now informed us, that we are totally miſtaken in the mode of adminiſtering baptiſm. Thus dogmatizes Mr. *Medley*. "I ſtill think, that none of the "miniſters in the eſtabliſhed church, or among "the diſſenters, do adminiſter baptiſm in a *ſcrip-*"*tural* manner."—If our Pœdobaptiſt brethren are affected by this gentleman's *thoughts*, in the ſame manner with myſelf, they will deem them as remote from *truth*, as they are from *modeſty*; and will naturally expect annual viſits from the *thinker* himſelf, ſince he holds ſo very cheap all the *unſcriptural* adminiſtrators of baptiſm, in *Shrewſbury*. However, as *ſecond* thoughts are beſt, and

as the wiſeſt of men have ſeen the utility of them; who knows but Mr. *M.* may *think* differently in the year 1777? At leaſt, one would fondly hope, that he would *think*, and *preach*, and *write*, a little more MODESTLY. For, if the ſpace of ſeveral months, and another expoſtulation from the preſs, do not produce ſuch a deſirable change, I know what ſomebody will *think*; *viz:* that *bigotry* is a thick cloud impervious to every ray of light; that effrontery is a *coat of mail* impenetrable by the keeneſt arrows of argumentative reproof; and that ſome people's *thoughts*, like the reveries of one in a dream, are deſtitute of regularity, ſolidity, and truth.

VII. Not content with dogmatizing on Pœdobaptiſm, he abuſes ſome *Pædobaptiſts*, in a ſtrain, which by an unhappy fatality, involves the abuſer himſelf in a reverberating cenſure. Having in my *Letter to a Baptiſt-Miniſter*, dropped the moſt candid declaration, reſpecting *Diſſenters*, and the happy privileges they poſſeſs under the wing of a "*gracious toleration*;" inſtead of improving this declaration to my honor, he, on the contrary, avails himſelf of an occaſion to accoſt me with an addreſs, that contains in it ſuch *perſonality* of abuſe, as characterizes neither the gentleman nor the chriſtian. Having in p. 8, advertiſed the reader of my "*advancement!* to the Vicarage of St. *Alkmond*'s," he renews and expatiates on the advertiſement in p. 10; where, like the abuſive counterpart of his auxiliary in *Salop*, he thus inveighs.— "The *only* difference between the Diſſenters and

"the

" the Church of *England*, is, that the latter is " *endowed* with fat livings, TO! puff up the *pride* " of certain *Vicars*, THAT! they may *deſpiſe* their " unendowed brethren. I *think*" (pray mind; theſe are his *thoughts* for 1776; but perhaps he may *alter* them, at ſome future lucid interval;) " it muſt *naturally* occur" (in conſequence of a *natural* bright *thought*) " to a *diſcerning* reader" (but where ſhall we find *readers* as *diſcerning* as the THINKER?) " acquainted with all the circum- " ſtances" (a myſterious innuendo, which I hope the *thinker* will explain) " of a certain author," (whoſe real name he has been ſo polite as never to mention but in his title-page) * " what an amazing " contraſt" (eſpecially when exhibited by our thinker's *amazing pen*) " the *humble* Curate of *Shaw-* " *bury* was to the *prieſtly*" (an erratum for *proud*) " Vicar of St. *Alkmond*'s!"

Here I might leave our *amazing thinker*, peaceably to enjoy his thoughts for the preſent A. D. were it not that I think it poſſible he may, even before the preſent year is elapſed, either change his *thoughts*, or at leaſt the *coarſe phraſeology*, that cloathes them. For this reaſon I will ſpend a few ſtrictures on a paſſage, which ſeems to be the reſult of profound cogitation. (1) When Mr. *M.* ſays, that the " ONLY difference between Diſſenters and the Church of *England*, is, that the latter is *endowed*;" does not his cogibundity, here, take a *nod?* For if that were the *only* difference, I ſhould not now be writing againſt *him* as an oppugner of Infant-Baptiſm. (2) Though ſome of the livings in

* And the *initials* once, upon another occaſion.

in the Church of *England* are "*fat*," yet there are numbers of them very *lean*; the incumbents of which endure as great, if not much greater hardſhips, than many unendowed Anabaptiſts. (3) That large emoluments *abuſed* "puff up the pride" of ſome eccleſiaſtics, is too notorious to be denied. But that our Church is endowed "TO!" augment their pride, is juſt as good ſenſe and ſound truth, as to ſay, that "Anabaptiſm is *unendowed*, TO! enhance the *humility* of certain Antipœdobaptiſts." (4) That our Church is endowed "THAT! certain Vicars may *deſpiſe* their unendowed brethren," is an *end*, which the original *endowers* themſelves as much thought of, as that our unendowed *thinker* would ever fabricate ſuch invidious nonſenſe. (5) When Mr. *M.* would inſinuate, that certain eccleſiaſtics on corpulent benefices (which I'm ſure, thus far, happens not to be *my* caſe) are puffed up with pride, and with contempt of their brethren; he ſeems to form a ſort of connexion, in idea, between *corpulency* and *pride*, as if they were homogeneous; or, as if *endowment*, *pride* and *contempt*, formed a kind of eccleſiaſtical *Cerberus*, whoſe triple mouth is opened in hideous expanſion againſt *Diſſenters*. But here Mr. *M.*'s pencil draws a *caricature*, which exiſts only in his frighted imagination. *Eccleſiaſtical endowment* is not the monſter, he would repreſent it; nor does it naturally engender thoſe twinſiſters, *contempt* and *pride*. There are many *endowed* ſons of our Church, whoſe humility, and reſpect for differing brethren, are extremely conſpicuous.

ſpicuous. * And, permit me to obſerve, that I myſelf know ſome *unendowed* individuals, who aſſume a greater air of ſelf-importance, deſpotic church-authority, viſible elation of ſpirit, and appearance of pomp, than many whom Mr. *M.* may falſly accuſe of *prieſtly pride*. *Qui alteros incuſat, oportet* SE *intueri.*

Notwithſtanding the multiplied ſhifts, Mr. *M.* has adopted, in order to elude the charges, I have brought againſt him, reſpecting his ſevere and ludicrous mode of attacking Infant-Baptiſm; I am glad, however, to meet with a conceſſion, p. 38, which implicitly admits the whole of theſe charges, as well as points out the determinations of his future conduct. " As to human traditions, &c. " I confeſs I *have* OFTEN *made free* with them," (another mode of expreſſion for having *freely abuſed* Infant-Baptiſm) " and I will give neither

* I will not, however, take upon me, to promiſe that Mr. *M.* will be the object of ſuch reſpect, unleſs he ſhould improve very rapidly in a ſcience, with which he ſeems at preſent to be perfectly unacquainted. When a man deſcends to the ſcurrilous mode of abuſing, without any juſt provocation, the Miniſters of the eſtabliſhed Church, upon a ſuppoſition, that the eccleſiaſtical endowment which provides for their maintenance, makes *intentional* proviſion alſo for their *pride*; muſt not the fabricator of ſuch impertinent inſinuations ſink in the eſteem of every man of candor and good ſenſe? When this Gentleman repreſents " certain Vicars" as " *puffed up with pride*," I ſhould be glad to know, whether it be any proof of *our* haughtineſs, that we take any notice of his low-lived imputations, or of his *humility*, that he coins them. Certain I am, this unendowed Anabaptiſt is ſo *puffed up* with a certain diſorder, that, if the gentle puncture of a controverſial lancet does not penetrate the bladder of pompoſity, and give vent to its inflating contents; by the time he writes again, the tumor will probably have arrived at ſuch a prodigious degree of magnitude, as to render the poor patient an almoſt *incurable pompoſo:* and, that he will then be a poſſeſſor of a PLUMP ENDOWMENT, I believe there will be no occaſion to adverti ſe the humble reader.

" bond

" bond nor promiſe, that I may not *happen*, to " do ſo *again* before I die." But, this Gentleman, who will not engage that he may not " *happen*" to pour forth his abuſe in future, drops his *caſual dialect*, and gives us fair warning, in the following tremendous intimation, which he has backed with an explicit bond and promiſe. " If ever I am " again called, to defend the ordinance and re- " commend the practice of believer's baptiſm, " either at *Sh—-y* or *elſewhere*; you may ALWAYS " expect to *hear* of me as a SEVERE OPPOSER of " the human invention, &c."

Now, candid reader, I requeſt you will pleaſe to keep in mind this *promiſſory note* of our menacing opponent; becauſe the recollection of it will help you to judge, of what nature Mr. *M.*'s recent harangues at *Shrewſbury* were; and whether his own conceſſion here has not fully juſtified my animadverſions upon them. As to his engaging, by a promiſſory bond, to be a " *ſevere oppoſer*" of Infant-Baptiſm, if you diveſt his *oppoſition* of a maſs of wordy tautology, overbearing confidence, mere *ipſe dixit*, low abuſe, &c. I aſſure you, there is nothing in the " *oppoſer*" which even a *novitiate* in divinity need to dread: And, if Anabaptiſm could furniſh advocates, no more formidable than Mr. *M.* I think the Anabaptiſts themſelves would tremble for their *great Diana.*—Should he favor us with any more viſits, and reiterate his " *ſevere oppoſition*" in the ſtyle and manner, of which he has given a late ſpecimen; and ſhould any Pœdobaptiſts be ear-witneſſes to the ludicrous and irreverent

verent ſcene; inſtead of *ſneering*, probably they "will ſtand PITYING by." For my own part, I am ſorry to be under a neceſſity of reminding Mr. *M.* that an inſpired apoſtle mentions ſome bigoted cotemporaries of his day, who "preached CHRIST even of *ſtrife* and *contention*." As I think ſuch a mode of preaching is ſubverſive of peace, and deſtructive to the real intereſts of the goſpel, I am extremely concerned, that there ſhould be any apparent ſimilarity between Mr. *M.*'s ſpirit and that of the *contentious* declaimers in St. *Paul*'s days. And, if he ſhould appear in this town again, in the character of a "*ſevere oppoſer*," tho' I ſhall rejoice, like the catholic apoſtle, that "*Chriſt* will be preached," yet it will be an additional affliction to me, that the preacher ſhould be a warm imitator of the *ſons of ſtrife*. I have been accuſed by an Anabaptiſt, of being "not content with my own watch and ward." But, whether a man's taking a long journey in order to diſturb the neighbourhood of goſpel-miniſters, in the formidable ſtyle of a "*ſevere oppoſer*" does not come under the above predicament, I leave the judicious reader to determine.

CHAP. II.

Mr. M.*'s doctrine of the* ESSENTIALITY *of* dipping *expoſed and refuted*——*His explanatory vindications on that head incur additional abſurdity, and glaring ſelf-contradiction*——*Animadverſions on his calling the Church of* England *the* "daughter of the mother of abominations."——*The defamatory appellation, when transferred to the Miniſters of our Church, proved to be inconſiſtent either with truth, or decency.*——*Some* QUERIES *propoſed to Anabaptiſts.*

THE unſcriptural ſtreſs, which Anabaptiſts in general lay on *dipping*, induced me to expreſs my fears on this head, to Mr. *M.* in particular. His manner of expatiating on the *Eunuch*'s baptiſm, mentioned in *Acts* viii. 38, firſt laid the ground of my apprehenſions; and his explanatory reply, ſo far from removing, has only tended to enhance them the more abundantly. Indeed all this gentleman's *explanations* only *thicken* in the *clearing*; and his ſelf-vindications reſemble the efforts of a man fallen into a gravel-pit, and ſtriving to riſe; but in vain; for the looſened ſoil eludes the climber's graſp, and makes every attempt to emerge from his embarraſſed ſituation productive of a freſh and more confirmed fall. In this ſituation I often find Mr. *Medley*. His own falſe reaſoning is the pit of abſurdity into which his precipitate zeal has hurried him. I fly, with friendly eagerneſs to the pit's mouth, and gently propoſe

propoſe a ſcriptural ladder to help him out of his embarraſſment. Enraged that I ſhould detect him in ſo humiliating a ſituation, he ſtorms from the bottom at *me*, as if *I* had been the agent in his fall: and, when I expoſtulate with him on the *dirtineſs* as well as danger of his ſituation, he rages ſtill more, and lays the whole charge againſt what he calls, my "daubs of the black-bruſh;" p. 14, whereas, the daubing, ſo thick upon his garments, is occaſioned by the accumulated dirt he contracts in his repeated falls, and diſappointed attempts to riſe; which is ſtill encreaſed by the proportionate ponderoſity of the body that tumbles. Take a remarkable inſtance of this nature in the following circumſtance.

I. In p. 13, of my "*Letter*" I expreſſed my apprehenſions, that Mr. *M.* made the *Eunuch*'s *baptiſm* the ground of his *joy*, either in whole or in part, and that his mind had been *legalized* upon a favorite occaſion. Here *I drew a bow at a venture*; and the fortuitous arrow has hit the mark: the wounded Anabaptiſt, in his attempts to pull it out, eventually drives it deeper, and enlarges the wound: while the unextracted dart pierces bigotry's coat of mail, enters the very heart of Anabaptiſm, and makes its bigoted advocate fret prodigiouſly. Upon my calmly hoping, that Mr. *M.* could not think "the *Eunuch*'s joy was the *truer* "BECAUSE he was *baptized*," he propoſes the following anſwer. "I do think the *Eunuch*'s *joy* was "more TRULY *ſtrengthened*, more TRULY *enlarged*," more TRULY *heightened* and *brightened*, and

" more TRULY *ſealed* and *confirmed* in the expe-
" rience of his ſoul in conſequence of the divine
" bleſſing and preſence attending him, in his ſub-
" miſſion to the divinely inſtituted ordinance;
" which ſubmiſſion was an *eſſential part* in the
" obedience of his faith." p. 14.

That " the divine preſence and bleſſing" can ſtrengthen, enlarge, and heighten a believer's joy, is a truth not to be controverted: and, if I thought Mr. *M.*'s theological jargon was intended to inculcate nothing more, I ſhould give him my hearty concurrence in the obſervation. But he makes this divine preſence and bleſſing an inſeparable attendant on the outward ceremony of baptiſm; and a ſubmiſſion to that ordinance he repreſents as an *eſſential* adjunct in the *Eunuch*'s obedience of faith. So that, although by aſcribing the enlargement of the *Eunuch*'s joy to the divine bleſſing, he has craftily deviſed a ſort of caſuiſtical loop-hole, from whence to eſcape the vigorous attack of an opponent; yet it is plain, that he makes the *ſtrengthening*, *enlarging*, *heightening*, *brightening*, *ſealing*, and *confirming* of ſpiritual joy, ultimately to depend on his ſubmiſſion to baptiſm: an inſinuation this, big with the very quinteſſence of *legality*, and calculated to puff up the pride of Anabaptiſts, as well as to *ſtrengthen*, *enlarge*, *heighten*, *brighten*, *ſeal*, and *confirm* their bigoted attachment to dipping.

But, that I may expoſe the fallacy, abſurdity, and error, couched with plauſible artifice, under this whole paſſage, I lay before the judicious reader,

reader, the following obſervations. (1) When Mr. *M.* aſſerts, that the *Eunuch*'s joy was "MORE "*brightened* and *confirmed*" upon his ſubmiſſion to baptiſm; does he not attribute *more* to this ſubmiſſive act, than to the energy of the *Ethiopian*'s antecedent *faith?* Does he not thereby manifeſtly exalt a creature-work, a mere non-eſſential, not into an equality with, but into an abſolute *ſuperiority* above that grace, without which it is impoſſible to pleaſe God? The ſcriptures of truth ſpeak of "*joy* in *believing*," *Rom.* xv. 13. of "the joy of "*faith*," *Phil.* i. 25. And they continually intimate, that as believers owe the commencement of divine joy to the lively exertion of *faith*, ſo they do likewiſe the *continuance* and *ſtrength* of every inward conſolation, to the ſame powerful grace. And, becauſe it is the ſelf-abaſing peculiarity of faith, to reſt only upon the *Lord Jeſus Chriſt* for pardon and acceptance, and to eye him as the fountain and foundation of every bleſſing in time and eternity, in contradiſtinction to the proud claims of phariſaiſm and hypocriſy; therefore the the true believer's joy is called "a joy in *God*, a "rejoicing in *Chriſt Jeſus*," *Rom.* v. 11. *Phil.* iii. 3. But how does this ſcriptural repreſentation of the matter comport with Mr. *M.*'s views? *He* makes the enlargement and confirmation of ſpiritual *joy* to reſult from a ſubmiſſion to an outward ceremony; yea, he aſſerts that it is "*more*" enlarged thereby. Well, for my own part, it ſeems evident to me, as well from ſcripture as matter of fact, that, where ſuch an undue ſtreſs is placed on externals,

ternals, the ſoul, inſtead of being *enlarged*, becomes the ſubject of legal contraction; and the *joy*, inſtead of being *ſtrengthened*, ſuffers an enfeebling damp.

(2) But, Mr. *M.* aſſerts that the *Eunuch*'s joy was more *truly* ſtrengthened, &c. And leſt we ſhould overlook the emphatic word, he repeats his "TRULY" *ſix* times. By the addition of this ſmall diſſyllable, the error is ſtill more truly *ſtrengthened, enlarged, heightened, brightened, ſealed* and *confirmed.* For, here is an explicit inſinuation, that there was ſome defect in the *truth* as well as the *ſtrength* of the *Eunuch*'s joy, 'till he was baptized. Now, as Mr. *M.* is profeſſedly an advocate for *dipping* as the *eſſential* mode of baptizing, and for adult-dipping as *eſſential* to the obedince of faith; and as he propoſes the *Eunuch* as an example for both eſſentials; he conſequently muſt think, (yea he implicitly declares) that the *joy* of *undipped* believers is neither ſo *true* nor ſo *ſtrong*, as that of thoſe, who ſubmit, to what he is pleaſed to call, "a divinely inſtitut-"ed ordinance." And, the plain *Engliſh* of this unſcriptural inſinuation is, that the joy of Anabaptiſts, and of them alone, is *truly ſtrong* and *bright.* Had I not reaſon then, in my *letter*, to aſk Mr. *M.* if he thought "the *Eunuch*'s joy was the *truer*, be-"cauſe he was *baptized?*" And has he not now given me ſuch an anſwer, as abundantly confirms my former apprehenſions reſpecting the *legality* of our author's ſentiments? I confeſs this is a *brightening* of the ſubject, that I never expected from an *evangelical* pen. And I am not in the leaſt ſurpriſed,

priſed, that thoſe who ſit under ſuch tenets, and ſubmit to dipping, from an imbibed ſuppoſition, that their ſubmiſſion to this ceremony will "*more* "*truly ſtrengthen*" their joy; I am not ſurpriſed, I ſay, that ſuch perſons ſhould place their joy in *dipping*, rather than in *believing*; that, from a deluſory dependence on a mere *opus operatum*, they ſhould miſtake the ſhadow for the ſubſtance; and that they ſhould live and die utter ſtrangers to the power of godlineſs. Nor am I in the leaſt ſurpriſed, if *ſome* Anabaptiſts, ſhould be hereby ſo ſwoln with ſpiritual pride, as to look with contempt on their brethren, and to fancy themſelves the only poſſeſſors of the "*truth, joy*, and *eſſence* of "obedient faith."—Suppoſe a happy Pœdobaptiſt, rejoicing in God his Savior, and triumphing in the victorious faith of his elect, were to meet with one of Mr. *M.*'s hearers, and from the overflowing abundance of his heart were to declare the great things God had done for his ſoul. According to our author's doctrine, the Anabaptiſt ſhould make the following anſwer. "Well, but you have not been *dipped*. As you have not ſubmitted to the *divinely inſtituted ordinance* of immerſion, you have not obeyed the command of *Chriſt*. Therefore, though you may poſſeſs a *degree* of *joy*, yet I cannot pronounce it quite genuine. For I have the authority of my own miniſter to declare, that if you are *dipped*, your joy will be more *ſtrengthened, enlarged, heightened, brightened*; and more *truly* ſo too. And I have been ſo fully convinced, from Mr. *M.*'s teaching, that immerſion is *eſſential* to the

the *truth* as well as *ſtrength* of divine joy, that I look upon mine to be now *ſealed* and *confirmed*; but cannot think this of you or any other Pœdobaptiſt."

To this declaration, founded on our author's legal doctrine, I can conceive the happy Pœdobaptiſt making the following bold, yet humble, reply.—" As for *dipping*, I do not think it *eſſential* to the mode of baptizing; and ſince I find Infant-Baptiſm not forbidden by any expreſs prohibition, I rather think it virtually enjoined by the very *ſilence* of ſcripture, ſince Infant-Circumciſion was an inſtituted mode of initiating into the church the ſeed of *Iſrael* under the law; which ſacramental initiation is now loſt, if Infant-Baptiſm be aboliſhed. But I lay not the leaſt ſtreſs on externals of this nature. In *Chriſt Jeſus*, neither Infant-Baptiſm nor Adult-Immerſion availeth any thing, but a *new creature*. The LORD has made me a partaker of the one eſſential baptiſm, and I am therefore perfectly eaſy about any modes of waſhing away the *filth of the fleſh*. I am a ſinner, juſtified from all things, freely by grace. My faith is fixed upon the rock of ages. My whole dependence is on the blood and righteouſneſs of *Chriſt*. In him I ſtand completely juſtified, pardoned, accepted. My conſcience echoes to the voice of his word, which ſays, *There is* NO *condemnation to them that are in Chriſt Jeſus. Through* him I have peace with God, and peace in my conſcience: *by* him I am kept from falling: *from* him I derive all my blooming expectations of grace and glory: and *in* him

him I have all thoſe *freſh* and never-failing *ſprings* of light, life, conſolation, liberty, ſtrength, holineſs, which refreſh my ſpirit, and make the wilderneſs within to bloſſom as the roſe, and floriſh as the garden of God. My *joy* is IN *believing*, and flows from the fountain of life and ſalvation in *Chriſt Jeſus*. As for Mr. *M.*'s aſſertions reſpecting the virtue of *dipping*, it matters not what he or any other man ſays, when ſcripture, experience, and facts, are contradicted. Nothing can enlarge or brighten my joy, but an enlargement and increaſe of faith. And the joy, which often reſults from a legal reflexion on ſome creature-work, is as different from that which ſprings from a ſimple dependence on the fulneſs of *Chriſt*, as the tranſient glimmering of a meteor is, from the vivid and genial irradiations of the ſun. The one may give a flaſh of light, and guſt of ſuperficial comfort: but only the other can adminiſter that joy in the Holy Ghoſt, which is unſpeakable and full of glory. Multitudes of *Pædobabtiſts* are now partakers of this joy. Several of the excellent of the earth, who never were dipped, have lived and died confeſſors of the truth as in *Jeſus*; while numbers of illuſtrious martyrs, who were ſtrenuous advocates for Infant-Baptiſm, have had the joy of the LORD ſo *ſtrengthened, enlarged, heightened, brightened, ſealed and confirmed in the experience of their ſouls*, as to go chearfully to the ſtake; to clap their hands triumphant in the flames; and to rejoice, exulting, in the very jaws of death. With ſuch as theſe may I be numbered here, and hereafter!"

(3) I wiſh that this preſumptive remonſtrance could ſuffice to anſwer, and expoſe, the poor legal inſinuations of our author. But the enlargement of his miſtakes neceſſitates me to enlarge in my ſtrictures. Not content with repreſenting the *Eunuch*'s ſubmiſſion to baptiſm as the ground of "more truly ſtrengthening" his joy, he finiſhes the whole, by making it "an *eſſential part* in the obedience of his faith." This is the higheſt ſtep, in which Mr. *M.*'s erroneous gradation on this ſubject generally terminates. Notwithſtanding I have already, upon a former occaſion, ſufficiently expoſed his falſe doctrine of the *eſſentiality* of dipping: though I have reaſon to believe, that ſome of his own brethren wiſh, he had not carried his aſſertions to ſuch an unſcriptural length: and though he ſeems a little apprehenſive himſelf, that neither reaſon nor ſcripture will warrant his aſcribing the *eſſence* of obedient faith to his favorite ceremony: yet, as he once dropt the *irrevocabile verbum*, he ſeems, at all events, determined to abide by it. Only, here, he ſeems to ſoften the offenſive expreſſion a little, by calling it an "eſſential *part*." But will this gentleman, who is ſo very fond of diſtinctions and refinements, be ſo kind to inform us, of how many *eſſential* parts obedient faith conſiſteth; and under which of thoſe *eſſential* diviſions we are to rank *dipping?* Does he imagine, that the *eſſence* of faith will admit of being divided, ſubdivided, and re-ſubdivided, like the circumlocutory jumble of certain tedious harangues? We think dipping an abſolute *non*-eſſential even in thoſe,

thoſe, who think it their duty to ſubmit to it; becauſe the *eſſence* of obedient faith can and does ſubſiſt in thouſands who never were dipt; and becauſe many who have been immerſed, were never partakers of the *one* eſſential *baptiſm* of the Spirit.

II. This part of the ſubject naturally leads me to p. 116,—118, of your pamphlet, where you reſume your doctrine of *eſſentiality*, and vent a great deal of abuſive rage at the manner, in which I have expoſed and refuted it. Indeed, this is our author's invariable method. When argument fails him, he flies to abuſe; in which he ſeems to poſſeſs not a little fertility of invention. However, I have not ſo great reaſon to complain, when I reflect, that he has treated with ſtill groſſer illiberality, the whole body of the *primitive Fathers*; and attacked our eſtabliſhed Church with all the effrontery of open invective, and with all the ſcurrility of ironical ſneer. For this piece of moſt conſummate indecency I ſhall reſerve a few animadverſions, in their proper place.—But to return;

In p. 132, of my *Letter to a Baptiſt-Miniſter*, I have preſented Mr. *M.* with five arguments, to prove that dipping is "not *eſſential* to the obedience of faith." Theſe he never once touches. Indeed, why ſhould he? ſince they were likely to burn his fingers. I have alſo endeavored to throw ſome light into the *Babel* of his confuſed doctrine, by laying before him two appoſite illuſtrations in p. 134, 135. Theſe alſo he has thought

proper to paſs over, for reaſons beſt known to himſelf. Thus, argument and illuſtration are as much loſt upon this gentleman, as the moſt delicious and ſalutary food is, upon the depraved appetite of a ſick man. Our author is ſo full of himſelf, and ſo conſtantly affected with a *ſupercilious nauſea*, that he rejects, with ſqueamiſh indifference, and haughty diſdain, every illuſtrative and argumentative mode of ſtating truth; calling it ſometimes "*egregious nonſenſe*," at other times, "*magiſterial bombaſt*." This evaſive and *cavalier* method of treating an author's arguments, is well expoſed and reprobated by a great writer. "It uſually happens, that this *confidence* does but betray men's *ignorance*, and ſhew, that many make that up in *paſſion*, which they want in *reaſon*; zealouſly condemning what they little underſtand. And, I have obſerved it is the TRICK of ſome, that can ſcarce give a reaſon for any controverted part of their creed."

But, let us ſee how Mr. *M.* extricates himſelf from the force of my arguments, and from the embarraſſment in which an invincible attachment to abſurdity has involved him. I charge him, upon information, with ſaying that, "adult-dip-"ping is *eſſential* to the obedience of faith, though "not to ſalvation." This he *denies* in the following terms. "I did not expreſs myſelf in "*ſuch* words, nor in words which had ſuch a "*meaning*." p. 116. No! Let us compare notes, and proceed to a fair examination. That you have repeatedly acknowledged the *negative* part

of

of my charge (" dipping is not *eſſential* to *ſal-* " *vation*") you will not deny. It is the *affirmative* part therefore that remains to be proved. You declare that you never did expreſs in *ſuch* words or in words carrying ſuch a *meaning*, that " adult- " dipping is *eſſential* to the obedience of faith." I ſay you did; and I prove it from the declarations of your own pen. P. 116, theſe are your very words: " I *ſaid* that a ſubmiſſion to the " ordinance, *was*, in thoſe, who were proper " ſubjects of it, ESSENTIAL *to the obedience of* " *their faith.*" Again, in p. 117, you ſay, " It " is to all thoſe, who are convinced of its being " a duty, ESSENTIAL *to the obedience of their* " *faith.*" You repeat it a *third* time in p. 118. " *A ſubmiſſion to it is* ESSENTIAL."—Now that the reader may have a fair opportunity of judging between us, I ſhall in the following columns, compare Mr. *Medley* with himſelf.

Mr. *M.* negative.

" I did NOT expreſs myſelf in ſuch *words*, nor in words which had ſuch a *meaning*," viz. That adult-dipping is eſſential to the obedience of faith. p. 116.

Mr. *M.* affirmative.

" I SAID that a ſubmiſſion to the ordinance (of adult-dipping) WAS, in thoſe, who were proper ſubjects of it, ESSENTIAL *to the obedience of their faith*," p. 116.—" It IS, to all thoſe, who are convinced of its being a duty, ESSENTIAL *to the obedience of their faith.*" *Ibid.*—" A ſubmiſſion to it is ESSENTIAL." p. 118.—" You are moſt heartily welcome, *to* publiſh it, from *Dan* to *Beerſheba*, that I, *Sam. Medley*, do *from my heart*, think, believe, and ſay, that believer's baptiſm, is ESSENTIAL *to the obedience of faith.*" Mr. *M.*'s private letter to the author.

The

The foregoing columns exhibit Mr. *M. ſelf-compared, ſelf-contraſted,* and *ſelf-condemned.* The column on the *left* ſide introduces Mr. *M.* as *denying* that he ſaid " adult-dipping is *eſſential* to the obe-" dience of faith." Yet in the *right* the very identical denier, once, twice, thrice, four times *affirms* it. Which of theſe Meſſrs. *Medley* and *Co.* are we to credit? The *negative*, or the *affirmative* one? For my own part, I have a three-fold reaſon to belive the *latter*; becauſe in the mouth of three witneſſes, viz. Mr. *M.* from the *pulpit*, Mr. *M.* from the *preſs*, and Mr. *M.* from his *ſtudy*, yet identically one, *every word* of my charge *is eſtabliſhed.* And I leave the reader to judge, whether the natural inſcription on the above columns, ought not to be *Logica Medlëienſis!*

But our author has deviſed a few *loop-holes* for himſelf. Let us ſee, whether in his attempts to ſlip through them, they do not cloſe the tighter on the neck of his evaſive ſhifts. (1) P. 118, he ſays, dipping is " *eſſential* to all thoſe who are " *convinced* of its being a *duty.*" Then, if the reſtrictive cloſe of this ſentence has any meaning, it muſt imply, that dipping is NO *duty* to thoſe who are NOT *convinced* it is. The Pœdobaptiſts are much obliged to our candid *eſſentialiſt* for this conceſſion. May we not hope for a ſtill ſtronger one in ſome future publication? But, what a curious *eſſential* has Mr. *M.* contrived for us! ſuch as varies its application and importance, according as the wind of conviction blows! So that, to thoſe, who *are* convinced of it, as a duty, dipping

is

is an *essential*; but to those who are *not*, it is a *non*-essential. Ah! Sir, this single concession, distinction, or call it what you please, as loudly proclaims the *non-essentiality* of dipping, as the self-contrasted columns do their author's glaring self-contradictions.

(2) Another explanatory shift, which our author gives us, is couched in the following words. "I said, it is *essential* to the obedience of faith, in "opposition to *indifference in religion*; and I say "so still." p. 116. This is an insinuation, which, together with the exceptionable doctrine that ushers it in, I hope Mr. *M.* will, at some future lucid interval, publicly retract. If a non-submission to dipping be a mark of "*indifference in* "*religion*," then, by a parity of reason, submission to it must characterize religious fervor. And, if Mr. *M.* abides by his own principle, he must set dipping upon an equality with a moral precept; † yea with the general spirit of vital christ-

† Dr. *Stennett*, in the preface to the first part of his *Remarks* on Mr. *Addington*'s Treatise, drops the following candid acknowledgement. "It is possible the zeal of Baptists may exceed. This is the case, when "an *undue stress* is laid upon baptism. Now, it is certain that *they* lay "an undue stress upon this sacred rite, who maintain that it is neces-"sary to salvation, or place it *in the same point of view*, with a *moral* "*precept*. But, if there are any Baptists who do this, I profess I do "not know them."------On this concession I beg leave to observe, that 1 Mr. *M.* seems indirectly to make dipping necessary to salvation, by maintaining it is *essential* to the obedience of faith; unless some person be so ingenious as to find out a distinction between what constitutes the *essence* of obedient faith, and what is necessary to salvation; which I confess is not *my* case. 2 That Mr. *M.* places dipping "in the same "point of view with a moral precept" is plain, from his opposing a submission to this ceremony to "*indifference in religion*." So that, 3 I leave it to the Doctor's candor to determine, whether Mr. *M*'s zeal has not "*exceeded*" here the bounds of truth; and, whether, if he never knew one of his brethren before, who laid an "*undue stress*" on dipping, he does not know *one* now?

tianity.

tianity. A principle this, which will bring after it a train of abſurd and dangerous inferences. For if "*indifference in religion*" is to be determined by a ſubmiſſion to dipping as a ſtanding criterion; then, according to Mr. *M.*'s own principle, he ought to entertain a very *indifferent* idea of the religion of his Pœdobaptiſt brethren, and to have a very exalted opinion of the piety of proſelytes to his own perſuaſion. A diſcrimination this, naturally reſulting from his aſſertion; which too manifeſtly tends to inſpire certain perſons with a fond conceit of the height of their religion; tho' perhaps, it has, too often, nothing for its foundation, but a mere ſubmiſſion to an outward ceremony. 'Till therefore, Mr. *M.* can give us arguments to evince the indifference and lukewarmneſs, of thoſe who are not proſelyted to dipping, ſtronger than his inconcluſive *ipſe dixit*, he will give us leave to look upon this and every ſuch uncandid inſinuation, as refuted by ſtubborn matter of fact.

III. Our author, as if apprehenſive, that his crude unſcriptural aſſertions had involved him in inextricable abſurdity, endeavors to prove myſelf, and the Church of *England* to be equally blended in the ſame unfortunate predicament; in order probably that with ſome company he may be kept in countenance a little. But his attempts here are as void of demonſtration, as his manner is deſtitute of decorum. Thus he expreſſes himſelf.

" Were it ſo, that I had even inſiſted that bap-
" tiſm is eſſential to ſalvation, I ſhould have ſaid
" no

" no more, than the *Mother of abominations* has " tranſmitted to her *Daughter*, and ſhe to her *Son*, " the *Vicar of St. Alkmond's*; for your excellent " Church (in her 9th Article) plainly inſinuates, " that baptiſm is *eſſential to ſalvation*, by making " it (as well as faith) a *pre-requiſite* to deliverance " from condemnation." p. 117.

I am heartily concerned to ſee ſuch an extravagant ſally of groundleſs abuſe from Mr. *M.*'s pen; and can only account for it, upon a ſuppoſition, that his mind was previouſly thrown into a violent perturbation; which ſeems to have been heightened, in proportion to the difficulty he found, in diſengaging himſelf from the tramels of a groſs abſurdity. The truth is, our author ſeems to make a retreat from the force of argument, and he endeavors to do it with as good a grace as poſſible, leſt his flight, ſhould appear altogether inglorious: for, as he flies, like a true *Parthian*, he levels an arrow of retaliating cenſure at the Church of *England*; but, the misfortune is, inſtead of doing any execution, it recoils with a double reverberation on the fugitive marksman himſelf. (1) He quotes the 9th Article, to prove that our Church makes " baptiſm eſſential to ſalvation." The Article, to which Mr. *M.* refers, treats of *original ſin*; the infection of which it ſuppoſes, in ſome degree to remain even in the regenerate; one of whoſe grand bleſſings is deſcribed in the following words. " There is no condem- " nation for them that believe and are baptized." This is the paſſage, which he thinks ſo ſtrongly

favors his doctrine of eſſentiality. But it is wide of the mark. Our Church adhering to the letter of ſcripture, does not ſay more, than our LORD does in *Mark* xvi. 16. " He that believeth and is baptized ſhall be *ſaved.*" Indeed the Article does not ſay *ſo much*; for, whereas, a being *delivered from condemnation*, expreſſes only the *negative*, the term " *ſhall be* SAVED," comprehends all the *negative* and *poſitive* parts of ſalvation. So that, if we argue from Mr. *M.*'s abſurd premiſſes, it may be proved, that our LORD himſelf ſuſpends the attaining everlaſting ſalvation on a ſubmiſſion to baptiſm. Let us ſee then how Mr. *M.*'s reaſoning will look, when reduced to a ſyllogiſtic form, and when applied to our LORD's words.

Mr. *M.*'s Logic *Methodized.*

I.

That church, which ſays " there is no condemnation to them that believe and are baptized," makes baptiſm *eſſential to ſalvation:*

But the Church of *England* in her 9th Article ſays, &c.

Therefore the Church of *England* makes baptiſm *eſſential to ſalvation.*

——— *Extended.*

II.

If the terms " *there is no condemation*" and " *ſhall be ſaved*" are upon the whole, equivalent and convertible, then our LORD, as well as the Church of *England*, ſays that baptiſm is eſſential to ſalvation: But

But thoſe terms are equivalent and convertible.

Therefore, according to Mr. *M.* our LORD makes baptiſm eſſential to ſalvation.

——— *Retorted* and *Refuted.*

III.

If it be abſurd and fallacious, to infer, that our LORD makes baptiſm *eſſential to ſalvation,* becauſe he ſaith "He that believeth and is baptized, ſhall be ſaved;" then it is equally ſo to draw a ſimilar inference from the words of the Church of *England* in her 9th Article:

But it is abſurd and fallacious to draw an inference in the former caſe:

Therefore it is equally abſurd and fallacious to draw a ſimilar inference in the latter caſe, viz: to infer, that the 9th Article makes baptiſm eſſential to ſalvation, becauſe it aſſerts "there is no condemnation to them that believe and are baptized." *q. e. d.*——So that, although ſome exceptionable *modes* of expreſſion may occur in other parts of our Church-ſervice, yet here, I am certain our author has no ground of complaint, unleſs he will dare to arraign the language of inſpiration itſelf. And, when he inſinuates, that the ſcriptural expreſſion I have defended, contains an error, "tranſ-"mitted from the *Mother of abominations*;" his inſinuation throws a groundleſs reflexion on the eſtabliſhed Church, and borders on indirect blaſphemy. What! Sir, will you, upon cool deliberation, maintain that an expreſſion tantamount to the declarations of Truth itſelf, is the offſpring of

the *mother of* erroneous *abominations?* Surely you will not. Therefore *I wot that through ignorance* and precipitancy, you ſhot this unguarded bolt.

(2) When you inſinuate, that the Church of *England* is "a *daughter* of the *mother of abominations*," do you think, that either decency or truth will ſupport the audacious inſinuation? And, when you repreſent me as allied to the ſame abominable parent of errors, by only one intervening remove, do you not throw out ſuch an oblique reflexion on the Goſpel-Miniſters of the Church of *England*, as they by no means deſerve? According to your Logic, our Church is the *daughter* of *Rome*, becauſe ſhe is reformed from thoſe errors, which once overſpread the kingdom. So that, it ſeems, the light of a glorious *Reformation* has not cut off the relation between *Rome* and *England:* and altho' the penetrating rays of truth have diſcovered and diſpelled the darkneſs of Popiſh error, yet the affinity between the *mother of abominations* and our reformed Eſtabliſhment, ſtill ſubſiſts. But, before you can demonſtrate this relation, you ſhould firſt propoſe a reconciliation between *Chriſt* and *Belial*, a coalition between *truth* and *error*, and a compatibility between *light* and *darkneſs*. 'Till you can reconcile theſe irreconcilable oppoſites, your obſervation as much fails in argument, as it ſeems with abuſe.—According to your mode of ſtating eccleſiaſtical genealogies, becauſe I am a Miniſter of the *Church of England*, therefore I am a *Grandſon* of the *Mother of abominations*. This refined compliment deſigned for the *Vicar* of St. *Alkmond's*, neceſſarily

neceſſarily affects all and every of his evangelical brethren in the preſent day; and I refer it to *their* conſideration, whether our Anabaptiſt can entertain any *real* regard for perſons, whom he publicly ſtigmatizes as the *offspring* of the *mother of harlots*; and whether, the man, who has the face to characterize us by ſuch an infamous ſtigma, is not equally an object of pity and contempt.—But our author's defamation does not ſtop here. His genealogical aſperſion involves *all* that ever were Miniſters in our reformed Church; and conſequently all thoſe venerable names I have mentioned, in p. 121, of my *Letter to a Baptiſt-Miniſter*. So that, now, beſides repreſenting *them* and *us* as "BLIND *in part*" he has thrown an additional ſhade into our characters, by giving us the implicit title of "*Grandſons of the Mother of abomina-* "*tions.*"

——— *Sic falſis* FALSA *remiſcet!*

As a Miniſter of the Church of *England*, and a ſubſcriber to her doctrinal articles, I believe and preach that evangelical ſyſtem, which was reprobated under the *Marian perſecution*, but emerged from its temporary eclipſe during the auſpicious reign of the illuſtrious *Elizabeth*. I profeſs therefore to hold no other doctrines, but thoſe of the reforming *Deborah* and of her reforming *Biſhops*; doctrines, which in their very nature are diametrically oppoſite to *Popery*, and which conſtitute the very glory of *Proteſtantiſm*. But, notwithſtanding this, I am ſtill a Miniſter of the Church of *England*; and this is the crime, on account of which

which I am held forth to public view, as nearly allied to the *Mother of abominations.*

If then, a man be a defcendent of an antichriſtian Church, merely becauſe he is the ſon of a national eſtabliſhment, which founds its reformation and departure from the errors of that Church on the truth of God; am I not kept in countenance by an illuſtrious train of venerable *Reformers?* And yet, muſt not they, and all that noble army of *Martyrs*, who bled to death for their invincible *oppoſition* to *Popery*, in the reign of Queen *Mary*, be one vaſt martyred family of the *Mother of abominations?* See then, whither Mr. *M.*'s reflection tends. By calling the Church of *England* the "*daughter*" of *Rome*, he ſtigmatizes our *Reformers, Martyrs, Miniſters*, &c. as ſo many "*grandſons* of the *mother of abominations.*"

Hoping, that our author will, in ſome future cool interval, retract ſuch indecent aſperſions; and wiſhing that he may learn to ſpeak of our Church, in language a little more decent; I ſhall lay before him the declaration of one, who, tho' neither a miniſter nor member of the Church of *England*, yet bore a reſpectful teſtimony to the truth of her doctrines and the purity of her worſhip. The perſon I mean is BEZA, whom Mr. *Toplady* diſtinguiſhes by the title of "*illuſtrious*" and whom he calls "*Calvin*'s learned colleague and ſucceſſor." As the declaration is very remarkable, in order that it may appear to the utmoſt advantage, I will tranſcribe Mr. *Toplady*'s remarks,

remarks as well as the hiſtorical introduction of the impartial *Strype* which uſher it in.

" Toward the decline of Queen *Elizabeth's* reign" ſays Mr. *Toplady*, " when oppoſition ran high againſt the outworks of the church; the oppoſers *affected* to give out, that their objections were authorized, and their meaſures countenanced, by the moſt learned foreign Proteſtants: and, eſpecially, by BEZA. This being ſoon known at *Geneva*, that great man thought it his duty, to exculpate himſelf from a charge ſo ungenerous and unjuſt: which he took care to do, in a letter to *Whitgift*, then Archbiſhop of *Canterbury*. While the Archbiſhop" ſays *Strype* " was endeavoring to ſuppreſs the male-contents againſt *Epiſcopacy* and the *Church of England* in its preſent eſtabliſhment; he receiveth, *March* 8th, (1591,) a letter from *Theodore Beza*, the Chief Miniſter of *Geneva*, WHEREIN HE, by owning, *with all reſpect*, the Archbiſhop, and the reſt of the *Engliſh* Biſhops, and their *government* of this church, GAVE A NOTABLE CHECK to theſe *new Reformers*, who bore out themſelves much with his (*Beza's*) authority. It ſeemed to have been written by him, in anſwer to one from the Archbiſhop, blaming him, for his (ſuppoſed) meddling with the Church and State of *England*, without any lawful commiſſion. In defence of himſelf, he (*Beza*) returned an anſwer; part whereof was, as followeth: That *whereas his Lordſhip thought it meet, in his letters, to move them*, (that is, to move the *Geneva* Divines) *to think well of this Kingdom, and of the* CHURCH

CHURCH *here, and the* GOVERNMENT *thereof; it troubled both him and* SADEEL (another of the Miniſters of *Geneva) in ſome ſort: as being greatly afraid, leſt ſome ſiniſter rumors were brought to him* (the Archbiſhop) *concerning them; or, leſt what they had written, concerning Church-government, (properly againſt the Antichriſtian tyranny* of the *Roman* Church,) *as neceſſity required, might be taken, by ſome, in that ſenſe, as though they ever meant to compel, to their order, thoſe Churches, that thought otherwiſe.—That ſuch* ARROGANCY *was far from them: for,* (added *Beza*) *who gave us authority over any Church? And that they by no means thought, ſo* SUBSTANTIAL MATTERS *were kept, that there ought nothing to be granted to antiquity, nothing to cuſtom, nothing to the circumſtances of places, times, and perſons.*" So wrote BEZA: or, to uſe Mr. *Strype*'s own words on the occaſion, " Thus did *Beza* and *Sadeel*, in the name of their Church, profeſs to the Archbiſhop, their RESPECT, HONOR, and APPROBATION of the CHURCH OF ENGLAND." *

What a contraſt is the venerable *Beza* to our Anabaptiſt! The former owns " *with all reſpect*" both the *Miniſters* and *Government* of the Church of *England:* the latter treats both the one and the other, with all the diſreſpect, that petulance and ill-breeding can ſuggeſt.—The former, according to *Strype*, " profeſſed his *reſpect, honor*, and *approbation* of the *Church of England:*" the latter, without the ſmalleſt ceremony, makes her of *Popiſh*

* See the Rev. Mr. *Toplady*'s *Hiſtoric Proof* of the *Doctrinal Calviniſm* of the *Church* of *England*. P. 378 and 9.

extraction,

extraction, and roundly ſtyles her the " daughter " of the *Mother of abominations*."—The former thought it downright " *arrogancy*" to judge, meddle with, or condemn a national Church, in which " SUBSTANTIAL MATTERS" were preſerved: but the latter, although he is conſcious, that the *ſubſtance* of glorious Goſpel-truth is retained in our Church, nevertheleſs abuſes her, as if her whole ſyſtem was nothing but *wood, hay and ſtubble*. And, what heightens the contraſt between the learned and venerable Miniſter of *Geneva* and the Anabaptiſt of *Liverpool*, is, that the former bears ſo honorable a teſtimony to the *epiſcopal* Church of *England*, though he himſelf was Member of a Church, whoſe government was *Preſbyterian*. Mark the difference between the ſenſible and pious effuſions of *candor*, and the indignant overflowings of *bigotry!* What would *Beza* have thought of our Anabaptiſt, had he heard him ſtyle our Church the " Daughter of *Rome*," and her Miniſters the offſpring of that " Mother of abominations?" What! but that the defamation originated from the moſt ungrateful and wanton abuſe of that religious liberty, which the defamer himſelf enjoys in a country, whoſe eccleſiaſtical eſtabliſhment is interwoven with her civil conſtitution! *

* Our national church-eſtabliſhment is ſo blended with the civil conſtitution of the realm, that any material injury done to the former, has always in ſome degree affected the latter; while the preſervation of both, is like guarding the heart and lungs, thoſe two principal parts in the animal œconomy. An awful inſtance in the former caſe this kingdom beheld, during its convulſed ſtate in *Cromwell*'s uſurpation; an inſtance

Thus have I plainly analyſed Mr. *M.*'s divinity on his favorite topic: and, I believe, to every perſon of diſcernment, the analyſis has demonſtrated, that the component parts, in the heterogeneous jumble, are bigotry, ſelf-contradiction, legality, and abſurdity. And thus have I alſo, with ſome pains, endeavored to remove the illiberal abuſe with which his *language* is encruſted. In doing this, I have been obliged to hear a peal or two of harmleſs thunder, burſting from the angry cloud of our author's awakened fury againſt the Church of *England* and her ſons. The reader will probably not be ſurpriſed at the noiſe of all this defa-

inſtance of the latter kind we now ſee in the defenſive oppoſition made to the independent claims of revolting *America*. Without the ſmalleſt pretenſions to prophetic impulſe, I may venture to affirm, that *monarchy* and *epiſcopacy*, will always ſtand or fall together in *England*. If ever therefore our *eccleſiaſtical* eſtabliſhment ſhould undergo a radical alteration, ſo will, in all probability, our *civil* conſtitution, too; and *vice verſâ*. For, hitherto, every attempt made to aboliſh *monarchy*, hath aimed a conſequent blow at the eradication of *epiſcopacy*: and this affords one reaſon, among many others, why myſelf, and the ſons of our happy eſtabliſhment in general, ſo warmly diſapprove of *America*'s bold ſtrides to a total independence. If Mr. *M.* therefore, will but calmly conſider, that the *King*, who is the firſt of the three eſtates of Parliament, is alſo acknowledged *Head* of our national Church; that the epiſcopal Governors of our Church conſtitute a part of one branch of the legiſlature; that King, Lords and Commons, unite in ſupporting our eccleſiaſtical as well as civil eſtabliſhment; and that Church and State are blended in one important coalition; he will not be ſurpriſed that I charge him with "throwing out *wanton witticiſms*" and wanton *falſhoods* too, againſt the *higher powers*, from whence his privileges, as a Diſſenter, originate. For, if according to Mr. *M.* the Church of *England* be the *daughter* of *Rome*, then his Majeſty muſt be the royal Patron of Antichriſtian error; the Biſhops and ſubordinate Clergy are abettors of Popery; and the three eſtates of Parliament join in eſtabliſhing the decrees of the *mother of abominations*. All this is naturally implied in your ſhameful inſinuation: and, whether it does not come under the predicament of abuſing the *powers that be*, and of *ſpeaking evil of dignities*, I leave it to your cooler reflexions to determine.

matory

matory thunder, if he recollect the obſervation that introduced this chapter. Mr. *M.* is in the very bottom of *the pit*: and, two or three diſappointed efforts to riſe, have thrown him ſo effectually on his back, that there he lies, bluſtering, and bellowing at the Church of *England* and me.

IV. However, notwithſtanding this abuſive roar, I am willing to ſtand at the pit's mouth ſtill, and to offer a ſcheme for his deliverance. In ſhort, Sir, I would adviſe you to give up your falſe doctrine of the *eſſentiality* of dipping. You have got into a labyrinth: and, by attempting to eſcape through the ſame way that you firſt entered, you only get farther and farther into the intricate mazes of error. In order that you may facilitate your eſcape, I propoſe to you the following *clue*. You have aſſerted again and again, that adult-dipping is *eſſential* to obedient faith: but, you do not conſider, that what is the *eſſence* of any thing, conſtitutes its *being* or *exiſtence*. Thus the *eſſential* difference between a *man* and a *brute* is, that the one *reaſons*, but the other does not. If a perſon were to aſſert, that, becauſe a man has a *reaſon* why he eats and drinks, that therefore eating and drinking are *eſſential* to his *reaſoning faculty*; he would maintain an abſurdity, in much the ſame ſtyle with yourſelf, when you aſſert, that becauſe you have your own private reaſons, for urging a ſubmiſſion to dipping, as a declarative obedience to the injunctions of Anabaptiſt communion; therefore dipping muſt be *eſſential* to the obedience of faith. But it is no more eſſential to it, than meats

and drinks conſtitute the kingdom of God. The *eſſence* of obedient faith is *a ſubmiſſion to the righteouſneſs of God, and a uniform obedience to the moral precepts of his law.*

This is the *clue* I propoſe to you, for your eſcape out of the labyrinth of legality. 'Till you are pleaſed to accept of it, you know what I have a toleration from yourſelf to publiſh to all the world, in a remarkable paſſage of your private letter.

" You are moſt heartily welcome, to publiſh " it from *Dan* to *Beerſheba*, that I, *Samuel Medley*, " do from my heart, think, believe, and ſay, " that believer's baptiſm is *eſſential* to the obedi- " ence of faith!"

But, as I am not altogether without hopes, that you will, in ſome future period, ſend forth your *retractations*; who knows but I may yet receive a commiſſion from the author of the above declaration, empowering me to publiſh to all the world his *ſecond thoughts?* viz. " That baptiſm is NOT " *eſſential* to obedient faith." 'Till that happy change takes place, do conſider, Sir, what you have virtually authorized me to promulge.—— (1) That you aggrandize *dipping* into an ESSENTIAL: (2) That you make it the very *being* of obedient faith: (3) That you hereby confound eſſentials with non-eſſentials: (4) That you ſully the glory of the goſpel, by attributing that to an unimportant ceremony, which enters into the very nature of evangelical obedience: (5) That, like the judaizing teachers in *Galatia*, you *legalize* the

the evangelical ſyſtem: (6) That you are determined, wherever you go, to recommend this *Galatian leaven:* (7) That conſequently you are reſolved by a bigoted attachment to dipping, to diſturb the peace, and embarraſs the minds of the LORD's people: (8) That you mean hereby to be the bearer *vivâ voce* of your own abſurdities: (9) That you have denied what you have acknowledged, and acknowledged what you have denied, by the moſt viſible ſelf-contradiction of Mr. *M. negative* and Mr. *M. affirmative:* * (10) That you have aſſerted, what you cannot prove; and have attempted to prove, what has neither ſcripture nor logic for its foundation: (11) That in your extraordinary efforts of this nature, you have diſcovered the impotence of your arguments, in the very profuſion of railery that clothes them: (12) That your manner of preſſing the Church of *England* and me into your ſervice, is a poor, evaſive ſhift: and that the abominable epithets, you affix to both, ſavor more of impotent indignation, than of charity or truth.

This, Sir, is the round dozen of abſurdities and miſtakes, wrapt up in the declaration, which you have tolerated me to publiſh: and I am heartily ſorry, for your own ſake, that neceſſity is laid upon me to expoſe the inconſiſtent author.

V. But, now, even admitting, that you maintain baptiſm is *not* eſſential to ſalvation; how does your conſtant practice correſpond with this received principle? If you do not think ſubmiſſion

* See the contraſted columns, p. 93.

to

to dipping, a part, or condition of ſalvation; why do you preſs it with ſuch earneſtneſs on thoſe, who are already complete in *Chriſt*, through believing? It is a generally-eſtabliſhed maxim throughout your churches, to prohibit your members from all communion with thoſe that do not make dipping eſſential to the ordinance of baptiſm: and, it is notorious, that perſons, for no other crime, ſave that of *communicating* with other chriſtian churches, have been expelled from your communion. Inſtances of this nature are not infrequent. Now the Apoſtle ſaith, *We are all the children of God by* FAITH *in Chriſt Jeſus. Gal.* iii. 26. You will not deny, but thouſands of ſuch believing children are to be met with among *Pædobaptiſts:* you will alſo admit, that they are, by faith, *united* to their *living Head:* that they are, by virtue of ſuch union, real *members* of his myſtical body: that they are, in conſequence of this myſtic fellowſhip, cemented together in a ſpiritual *communion*, as the ſeveral members of the body are united to the head and to each other, in an harmonious connexion and ſubordination: that they are "*by* ONE SPIRIT (and not by one particular mode of diſpenſing an ordinance) *baptized* into ONE body:" 1 *Cor.* xii. 13. And that they are inveſted, through their *living Head*, with all the bleſſings of the new and everlaſting covenant.—Now if you grant this, (and deny it you cannot, without flying in the face of revealed truth;) upon what principle, do you exclude from externals, thoſe, who are joint-partakers with you of the

the *eſſentials* of true chriſtianity? If you do not look upon dipping as an eſſential *part* of ſalvation; why do you publicly diſavow all church-communion with thoſe, who are "the body of Chriſt" as well as you "and members in particular?" 1 *Cor.* xii. 27. If living faith in the Son of God, and unfeigned love to the brethren, be the two eſſential bonds in the *communion of ſaints*; why do you virtually break theſe ſacred ties, and ſpoil the harmony of this divine fellowſhip, by expelling from your communion, thoſe, who differ from you on a point of allowed unimportance? Is it *cold water* or the living baptiſm of the Spirit, that conſtitutes the bond of your communion? If the former; then who would envy a church ſuch a *frigid cement?* If the latter; why reject your brethren, who ſhare in the bleſſings of that eſſential fellowſhip?

VI. The reader will not be ſurpriſed, that I put theſe ſerious interrogatories to our Anabaptiſt, when I lay before him the ſaid Anabaptiſt's explicit declarations, in p. 46, of his pamphlet. Theſe are his words: "We muſt declare, that we do "not look upon them" (all the chriſtian churches of Pœdobaptiſts in the world) "as churches "conſtituted, with all that *regularity*, which God "has ordained; which will beſt conſiſt with the "beauty of goſpel-worſhip; which will diſtinguiſh the *church* from the *world*; and redound "moſt to the *edification of the body of Chriſt.*"

Here our Anabaptiſt *ſpeaks out:* like a man, determined to exalt *the church*; to aggrandize its ſuperior

ſuperior dignity above all its rivals; and to make Anabaptiſm the glory of the whole earth. To the above curious paragraph, I muſt naturally join *his* and Dr. *Gill's* PROPHECY. "I firmly believe "with Dr. G. that, when the church of *Chriſt* is "purged from her remaining *droſs*, theſe *corrup-* "*tions* will alſo be done away; and *that the time* "*will come, when infant-ſprinkling will be no more* "*practiſed in the world.*" Whether this remarkable prophecy was uttered by the Doctor, *tanquam ex tripode*, upon the commencement of, what his *echo* is pleaſed to call "an *inſight* into baptiſm;" or whether it was *cygnea cantio*, the *ſwan-ſong*, that cloſed his prognoſtications and his life; I fancy, it is not very material to inquire. As the Doctor has not fixed the preciſe period, wherein his prophecy will be accompliſhed; and as his *echo* hath thrown no additional light, upon this circumſtance; we are left at an abſolute uncertainty, as to the *time* when, the *manner* how, and the *perſons*, by whom, this important event is to take place. For my own part, I think, that Anabaptiſm ſtood the faireſt chance of being *the Eſtabliſhment*, under the friendly auſpices of the *Uſurper*, when *dipping* was even made the high-road to military preferment: and that, ſince it loſt the day then, by the happy re-eſtabliſhment of monarchy and epiſcopacy, it will never be likely to ariſe at the ſummit of its expected glory, unleſs a more glorious reign of the *Rump* ſhould be reſtored; unleſs another ſet of enthuſiaſtic *regicides* be raiſed up, to ſcour the land; and unleſs another *prophetic phæno-*

menon,

menon like *Thomas Muncer*, or another redoubtable monarch, like *John of Leyden*, in rebellious coalition, ſhould go forth, to reſtore the anarchy and confuſion of the famous *German* Æra, in 1525; and unleſs Anabaptiſm ſhould be more ſucceſsful in its projects, than it has hitherto been, under the foſtering influence of *Britiſh* or *German uſurpation*. Unleſs ſuch national convulſions as theſe ſhould be revived, and the ſtandard of rebellious bigotry, ſhould attract more numerous adherents, I think Anabaptiſm ſtands but a poor chance; and that Infant-baptiſm will not meet with ſo univerſal an abolition, as might be wiſhed. If, therefore, after two ſuch prophets as Dr. *G.* and Mr. *M.* I may be permitted to offer my opinion; I really believe the prediction of this *prophetic Duumvirate* will be accompliſhed,—*ad Græcas calendas*. But, when that will be, I leave to the chronological diſquiſitions of the *ſurviving* prophet to find out. —But, I will venture to propheſy myſelf, viz. that, when the church of *Chriſt* is purged from her remaining droſs of party-ſpirit; inſtead of furious debates about comparative trifles, the general contention will reſpect the faith, once delivered to the ſaints: inſtead of quarrelling about modes and forms, which are but the ſhadow, we ſhall be eagerly in the purſuit after truth and righteouſneſs, which are the ſubſtance of chriſtianity: that the manifold breaches, occaſioned by the ſeparating hand of *ſchiſm*, will be healed thro' the mediation of brotherly-kindneſs; that *bigotry* ſhall ſtop her mouth, being ſtruck mute by the

more melodious voice of pacific love: that the ruder blaſts of party-zeal, which agitate the trees in the garden of God, ſhall die away into the gentle breezes of tenderneſs, charity and moderation; that profeſſors will no more ſeparate from each other, becauſe of thoſe trivial differences, that at preſent diſtract the church: that Anabaptiſts will drop their intemperate zeal for dipping: that the bond of church-communion will be no longer made to conſiſt in a particular mode of waſhing away the filth of the fleſh: and that Mr. *M.* himſelf, were he to live in thoſe halcyon-days of the church, would ſuſpend his warmth for cold water, and exhauſt all his zeal in preſſing the "one baptiſm;" that he would then ceaſe to be the narrow-minded devotee of bigotry, and commence the generous patron of unbounded catholiciſm.

'Till this happy ſtate of things arrives, let us examine our author's ſentiments reſpecting the preſent ſituation of the church; of which he exhibits a bigoted and partial repreſentation. As no compliments, poured on his own party, are too high: ſo no ſtyle can be too depreciating, when he ſpeaks of his differing brethren. He is always in the unfortunate extreme of fulſome panegyric or degrading invective. Having ſmiled at the joint prognoſtication of the two Anabaptiſts, reſpecting the future glory and univerſal eſtabliſhment of Anabaptiſm, let us analyſe our author's opinion concerning the reformed churches that practiſe Infant-baptiſm. Of theſe he declares, that

that " he does not look upon them as churches " conſtituted with all that *regularity* which God " has ordained." It is of no ſort of conſequence in what light he *looks upon* them, ſince it is manifeſt, his eye is jaundiced by bigotry; a diſorder this, that prevents him, as well from diſcovering the defects of his own, as from obſerving the excellencies of another party. And as to the *irregularity* he implicitly charges on all religious communities, but his own; I can only ſay, I wiſh our author would look at home. For, if frequent diviſions, religious animoſities, ſtrifes, contentions, be any proof of eccleſiaſtical irregularity, I know not a profeſſing body of people, whom the charge ſo juſtly ſuits: and, if I were even to make this an *argumentum ad hominem*, I fancy I ſhould not be very wide of my mark.

But, let us examine, wherein the boaſted *regularity* which is the glory of Anabaptiſm, conſiſteth. (1) It is ſuch as " beſt conſiſts with the beauty of " goſpel-worſhip." As I had always conceived not the moſt favorable idea of Anabaptiſm, I acknowledge I feel the leſs diſpoſed to admit this repreſentation of its *beauty:* Nor can the eulogium of our panegyriſt eradicate my prepoſſeſſions on this head. I acknowledge, that the publication of pure evangelical truth, conſtitutes the *eſſential* beauty of goſpel-worſhip; and that a variation in external modes can never deſtroy this eſſential, as long as the truth is preached and received: ſo that thus far, we are not reluctant in admitting the claims of *ſome* Anabaptiſts to the

beauty of gospel-worship. But, I ask, what becomes of this "*beauty*," when a congregation of Anabaptists are cursed with a false prophet? when the errors of the minister are transfused through the whole service? and when the unfortunate flock hear not the truth either in the *sermon*, the *prayer*, or the *hymn?* That this is the case in several instances, you will acknowledge. What becomes then of the "beauty" of gospel-worship? Is it preserved *because* the man *preaches*, *prays*, or sometimes *dips?* If you think it is; then you make the *essence* of evangelical beauty to consist merely in *preaching*, *praying*, *dipping*, &c. So that, according to such an absurd notion, the most hideous *deformity* of *damnable heresy* and the *beauty* of gospel-worship, may subsist together in one and the same congregation. But if you deny this consequence, as well as the premisses, from whence it is deduced; then you must grant, that if the *truth* be *not* preached, the essential beauty of gospel-worship is effaced; the glory of the LORD is departed; and that *Ichabod* should be written upon the door of the meeting. And if you grant me this, then I will easily demonstrate, that the Church, of which I have the honor to be a Minister, possesses a superior advantage, above you and all the Anabaptists in the world. For *wherever* the service of the Church of *England* is performed, although the pulpit and reading-desk often clash prodigiously; yet the congregation are sure *always* to hear the truth as in *Jesus* notwithstanding; *first*, in the *scriptures* of the old and new Testament, the reading

reading of which is never omitted in our church-ſervice; and *ſecondly*, in the ſound *liturgy*, evangelical *creeds*, and ſcriptural *collects*, which run through our public worſhip like a woof of gold, or guard it, againſt error, as a ſyſtematic barrier. Whereas, when a congregation are left ſolely to the diſcretionary effuſions of the preacher himſelf; how often are they put off with a *rotten ſermon*, a *rotten prayer*, and a *rotten hymn* too? So that perhaps they are diſmiſſed without hearing the ſmalleſt portion of truth, ſave in the ſingle ſentence that compoſes the *text*; which, in the hand of error, is ſo perverted, and adulterated, as to look no longer like itſelf. But this can never be *altogether* the fate of members of the eſtabliſhed church. Though error, for about twenty minutes, be publiſhed from the *pulpit*, yet the *reading-deſk*, for a full hour, is guarding the hearers againſt the ſhort-lived declamation: and we hope there are multitudes, who are judicious enough to diſcern the glaring contraſt, and reap advantage from our church-ſervice, though they may go away filled with diſappointment and chagrin at the heterodox ſermon.—So much for "the beauty of goſpel-worſhip." Proceed we now to conſider the *ſecond* particular in our author's boaſted church-*regularity*.

(2) He aſſerts, that the religious ſocieties of Pœdobaptiſts are not conſtituted, with that regularity "which will (N. B.) diſtinguiſh *the church* from *the world!*" Here our author, is ſo blinded by his rapid driving in the old cauſe, that he can diſcover

diſcover no other object but Anabaptiſm, arrayed in all the beauty and glory of the earthly *Jeruſalem*. The Anabaptiſts are "*the church*;" they monopolize *church-regularity*; and ſuch is the eccleſiaſtical irregularity of Pœdobaptiſts, that they deſerve no higher title than that of "*the world*;" and the world, you know, "lieth in the wicked one." As I have no hope, that our Anabaptiſt *Fervidus*, will view his brethren through the medium of candor, 'till he abate ſomewhat of the velocity of his furious driving; I therefore leave him peaceably to enjoy the dream of his *diſtinguiſhing* imagination. I beg only, that the reader would carefully ſmell this little ſprig of *Medleian divinity*; and judge, whether, inſtead of the odors of *charity*, it does not emit the bitter effluvia of the wormwood of *ſchiſm*. Sorry ſhould I be, if the reader carried the *bitter ſprig* in his *boſom*. Therefore I adviſe him, after he has diſcovered its nature by its *ſcent*, to drop it inſtantaneouſly, and to regale his ſenſes with the reviving fragrance of the *Roſe of Sharon*. This will prove an effectual antidote againſt every peſtilential vapor, that exhales from the fungus of bigotry; and ſave too, from thoſe noxious damps, ariſing from *cold water*, which chill the conſtitutional warmth of the healthy and the ſtrong.

(3) The third and laſt puff is, that the regularity aforeſaid will "redound moſt to the edification of the body of Chriſt." This is the finiſhing ſtroke to that pompoſity of language which diſtinguiſhes all our author's commendations of his favorite

favorite mode. How dipping can contribute to the edification of the body of Chriſt, I muſt own, I am not able to find out: nor indeed can I perceive the ſmalleſt connexion between *dipping* and *edifying*; except in the jingling termination of the words. The whole of our author's lucubration upon this ſubject reſembles "a ſun-beam and cloud connected with bands of ſmoke." If the reader chuſe to ſee, how widely his ſentiments differ from thoſe of ſcripture, I beg he would conſult *Col.* ii. 12; being fully perſuaded, that the iſſue of this ſcrutiny will terminate in a full conviction, that the eſſentiality of dipping contributes to the edification of the body of Chriſt juſt as much as Mr. *M.*'s thoughts on the ſubject are allied to truth and ſenſe.

From the preceding obſervations, I am naturally led to propoſe the following queries.——(1) Is it not the great deſign of the *Head* of the church, that "there ſhould be no *ſchiſm* in the body?" and do not the influences of the Spirit and the work of the miniſtry co-operate to this great and important end?

(2) Are not the reception of evangelical truth and the exerciſe of brotherly love the two eſſential bonds of communion, by which all the members of Chriſt are joined together in the ſame body?

(3) As theſe bonds of communion derive their eſſence, exertion, and continuance, from the Spirit of Chriſt, by whoſe divine agency the whole body of the church is animated and enlivened;

livened; are not therefore all the children of God, of every denomination under Heaven, ſharers in this general fellowſhip?

(4) Do not the different degrees of honor and uſefulneſs, which the members reſpectively poſſeſs in the human body, and the union ſubſiſting between them, illuſtrate that diverſity of official honor between particular members of Chriſt's myſtical body, and the harmonious connexion, by which they are blended together in one?

(5) Is this communion any more deſtroyed by the various differences in *non-eſſentials* among chriſtian denominations, than the union in the human body, is interrupted by the different *ſize*, *poſition*, or *clothing* of its ſeveral members?

(6) When the LORD's people agree in eſſential truth; is it not contrary to ſcripture, and repugnant to common ſenſe, that brethren ſhould wrangle, and unchurch one-another, about ſuch trifling cauſes of contention, as, whether we ſhould be dipt or ſprinkled with water in baptiſm; whether we ſhould receive the LORD's ſupper, ſtanding or kneeling; or whether we ought to pray with a form, or without one?

(7) Since the innumerable infirmities, connected with man's preſent ſtate of imperfection, render it impoſſible that there ſhould be a perfect and univerſal agreement in matters of *doubtful diſputation*; do not thoſe, who ſeparate from, and judge their differing brethren, by that very act of ſeparation, lay a virtual claim to infallibility?

(8) Since

(8) Since neither an agreement in externals will ſave, nor a difference in them, deſtroy a man; ſhould not profeſſors of every denomination reſolve to *think and let think*, on thoſe diſputable non-eſſentials?

(9) Where profeſſors differ about the externals of an ordinance, or the particular mode of diſpenſing it; ſhould this be any reaſonable bar to *Chriſtian communion?*

(10) If God himſelf vouchſafe to admit his people to fellowſhip with him, notwithſtanding their numerous failings and imperfections; ought not profeſſors to imitate his gracious condeſcenſion? And, ſhould not thoſe, who will ſit down together at the marriage-ſupper of the Lamb, unite upon earth, in a ſacramental prelibation of that eternal feaſt of love?

(11) Since Anabaptiſts make dipping ſuch an important affair, as to renounce communion with thoſe, who do not think it eſſential in the adminiſtration of baptiſm; do they not hereby viſibly diſown the *excellent of the earth*, and reject thoſe whom Chriſt hath received?

(12) When ſuch a comparative trifle can make men ſtand aloof from their brethren; are the principles, which ſupport ſuch conduct, likely to promote the glory of God, or the peace of the church?

(13) Since therefore Anabaptiſm manifeſtly tends to nurture diviſions; to interrupt the harmony of God's united people; to *unchurch* every Pœdobaptiſt community of Chriſtians upon earth; and to

deſtroy that fellowſhip, which ſubſiſts between the members of Chriſt's myſtical body: is it any breach of truth, or deviation from charity, to pronounce Anabaptiſm *a main pillar of bigotry?*

(14) Do not Anabaptiſts, who ſeparate from, and unchurch their brethren, for that, which is neither *in whole* nor *in part* neceſſary to ſalvation; give a ſad proof, that they are ſo far actuated by the narrow ſpirit of a *party*, and not by the generous motives of *candor* and *brotherly love?*

(15) Although, by thoſe plauſible inſinuations and low artifices, peculiar to a party-ſpirit, they may gain over proſelytes to *dipping*; is it probable, that a proſelytiſm founded on ſuch a *watery baſis*, will promote the glory of God, or contribute to the ſpiritual welfare of the inveigled proſelytes themſelves? *I trow not.*

(16) Is it to be wondered, that the very ſame ſpirit of ſchiſm which urges a ſeparation from all other Chriſtians upon earth, ſhould operate ſtrongly among the Anabaptiſts themſelves; and lay the foundation of thoſe inteſtine diviſions, for which they, as a people, are moſt remarkable?

(17) While therefore they lay claim to a ſuperior degree of purity, both in doctrine and diſcipline, above all their brethren; how comes it to paſs, that they agree ſo little among themſelves? Have they not reaſon to ſuſpect, that the bigotry, which they exerciſe towards others, lies deeply at the bottom of thoſe jealouſies, which diſtract and divide ſome of their own congregations? Does not this *leaven* need to be *purged out from among them?*

(18) Have

(18) Have Anabaptiſts a ſcriptural right, any more to *confine* their members, than to *monopolize* "*the church:*" Are not the children of God, in more ſenſes than one, *freemen* of *Chriſt Jeſus*, and members of his church at large? Are they not at liberty to attend the ordinances, wherever they think proper? And have bigoted diſciplinarians any right to bind them with a cord of church-authority, to this or the other congregation? Does not ſuch uncatholic diſcipline come under the predicament of *lording it* over the conſciences of God's people; and of exerciſing *dominion over their faith?*

(19) Though, by diſingenuous means juſtly deteſtable by every generous mind, the Anabaptiſts may increaſe the *number* of their proſelytes; yet is this any proof that their church is the more truly *floriſhing?* Rather, as their ſentiments are big with legality, and a contempt of their brethren; is it not to be feared, that ſuch as imbibe them are under the power of that bitter zeal, which, like a gangrene, eats into the very vitals of living Chriſtianity? And that, if ſome of the warm advocates for Anabaptiſm, were diveſted of their attachment to *cold water*, they would be ſtript of their *great all?*

(20) Since Mr. *M.* has now aggrandized dipping ſo highly, as to make it "ESSENTIAL to the obedience of faith;" ſhould he not either inform us, whether the *reſt* of his brethren are of the ſame mind? or elſe, upon a declaration of their *diſſent*, and a conviction of his error, ſhould he

not adopt the mortifying alternative of publiſhing his *recantation* of the exceptionable expreſſion, and of the falſe doctrine couched under it? He cannot reaſonably object to this propoſal, ſince, in the *atteſted challenge*, he has himſelf proclaimed his readineſs to *recant*; and that *publicly* too, whenever his errors ſhould appear to him, refuted by ſcripture.

(21) But if our author, through the predominancy of ignorance, prejudice and legality, ſhould ſtill perſevere in maintaining the *eſſentiality* of dipping; ought not his brethren, to reſcue Anabaptiſm from the juſt cenſure, it has incurred through his blundering pen? and to ENTER A PROTEST againſt his legal ſentiments? But if Mr. *M.* cannot be prevailed upon *palinodiam canere*; and if his brethren coincide with him in his novel tenets: is it not high time for the miniſters of *Chriſt* to cry aloud to profeſſors, in the cautionary language of St. *Paul*. "BEWARE OF *(catabaptiſm)* THE CONCISION?" *Phil.* iii. 2.

CHAP.

CHAP. III.

Some ſtrictures on Dr. Stennett's *confining the idea of* dipping *to the word* baptize.—*His virtual charge of our "departing from the authority of* Chriſt, *and "opening the door to a thouſand* innovations, *of "dangerous conſequence," retorted and refuted.*—*Mr.* M.'s *mode of* RIDICULING HIS BRETHREN, *expoſed; and his attempts to evade the force of my former ſtrictures on that head, proved to be deſtitute of truth and fair repreſentation.*—*Some preliminaries ſtated, reſpecting the* MODE *of baptiſm.*

AS my addreſs to Mr. *M.* upon a former occaſion, was intended principally to conſider the *ſubjects* of baptiſm; I therefore ſpent the leſs time in vindicating the *mode* of that inſtitution. Having never ſeen any formal treatiſe, upon this inferior part of the controverſy, either *pro* or *con*; my obſervations were the conciſe and natural reſult of ſcripture-inquiry. Since my late publication, however, I have had an opportunity of reviewing the ſentiments of other Pœdobaptiſts; as well as of examining the opinions of ſome of the moſt renowned advocates for the eſſentiality of *dipping:* and, upon an impartial examination of the arguments on both ſides of the queſtion, I am more confirmed, than ever, in my former ſentiments. I have carefully peruſed the recent controverſy between the Rev. Mr. *Addington* and Dr. *Stennett:* and, I muſt ſay, that however I may reſpect the latter of theſe two gentlemen, as a perſon

perſon of piety and learning; yet, his arguments, particularly in favor of immerſion, appear to favor more of the plauſibility of ſmooth addreſs, than of the ſolidity of concluſive reaſoning; and, when he is pleaſed to ſtyle our mode of adminiſtering the ordinance by ſprinkling or pouring of water, a "ſuppoſititious kind of baptiſm, *" we think the Doctor's inſinuation equally deſtitute of candor and truth.

I. If Anabaptiſts were content with maintaining their particular mode, only as the favorite badge of their party, without inſiſting on it as the *eſſence* of the ſacrament; our controverſy would be inſtantaneouſly at an end. But, when Dr. *S.* echoing the ſentiments of his brethren, does not ſcruple to affirm, that the word *baptize*, "*properly* and "*only* ſignifies *dipping*;†" and that "it is *impoſſible* "for any one, to give it a different meaning;‡" we are of opinion, that ſuch ſentiments have a direct tendency to ſupport the intereſts of that bigotry, which is too predominant amongſt Anabaptiſts already; and which, inſtead of receiving an additional ſpur from the Doctor's pen, ſtands manifeſtly in need of a reſtraining curb. Without ſtaying to conſider how far theſe inſinuations compliment the *abilities* of Pœdobaptiſts, who, in *criticiſm*, as well as divinity, are not a whit behind the chiefeſt of Anabaptiſts; I cannot help taking notice, that, if according to the Doctor, "it be "*impoſſible*" to give the word *baptize*, any other

* See the Doctor's Remarks, &c. P. 144.

† *Ibid.* P. 56. ‡ P. 44.

meaning

meaning but that of "*dipping*," then undoubtedly myſelf and others have undertaken a very arduous taſk; for, is it not more than *Herculean labor*, to encounter an *impoſſibility?* or to attempt the proof of a point, which, it is inſinuated, has nothing to authenticate or recommend it, but "*corrupt practice?*" However, notwithſtanding the Doctor's bold aſſertions, and the formidable appearance, which 146 cloſe pages, exhauſted in vindication of dipping, may carry in the eye of an inconſiderate reader; I will, for once, adventure a bold aſſertion, in the Doctor's categorical ſtyle; and ſay, that the word *baptize* does *not* ſignify dipping *only*, and that it is *not* impoſſible to prove, it has a different ſignification. Yea, and I will even venture, not only to aſſert, but to *demonſtrate* this; if ſcripture-authority; the criticiſms of lexicographers; the opinion of eminent divines; the conceſſions of even ſome Anabaptiſts; the ſentiments of primitive fathers and eminent reformers; and the uſage of Proteſtant churches, can be ſuppoſed to furniſh any ſolid materials for ſuch undertaken demonſtration.

II. In the apology, which Dr. *S.* makes for his invincible attachment to the peculiarities of his party, one would almoſt infer, from the ſolemnity of his ſtyle, that he thought theſe peculiarities were of the higheſt importance. Theſe are his words, "I know not how we can depart from it" (dipping,) "without affronting the authority of "Chriſt, and opening the door to a thouſand in-"novations of very dangerous conſequence." *

* Page 25.

How

How the relinquiſhing an unimportant mode ſhould be productive of "*innovations*,"—"*thou-*"*ſands*" of innovations,—and of "*very dangerous* "*conſequence*," I muſt acknowledge, I am not ingenious enough to find out. I can very eaſily conceive how an intemperate zeal for dipping, and a rigid determination to ſupport the cauſe of Anabaptiſm, may open a door to dangerous innovations; becauſe, of this, hiſtory affords an evident proof. Whence ſprung the troubles in *Germany*, in the beginning of the ſixteenth century? What was the origin of thoſe dangerous "*innovations*" both of a civil and religious nature, which ſpread terror and depopulation through a great part of the continent, and diſturbed *Luther* and his pious aſſociates in the work of reformation? Did they not originate from Anabaptiſm? Was it not a fiery zeal for a particular mode, that induced *Bernard Rotman*, the mad declaimer, *John of Leyden*, the infatuated monarch, *Muncer*, *Knipperdoling*, and all the other ringleaders of a deluded ſect; to adopt this wild poſition, viz. "*that* "*all who were not* RE-BAPTIZED *were to be account-*"*ed* PAGANS *and* INFIDELS?" and to extend it ſtill farther, by publicly declaring, that all ſuch "*were to be* KILLED?" * Who ſees not, that it was through the "*door*" of a rigid attachment to Anabaptiſm, that a formidable train of theſe moſt dreadful innovations entered? And who ſees not alſo, from theſe ſtubborn facts, that bigotry

* See Dr. *Featly*'s "*Warning for England*, in the famous hiſtory of "the *frantic Anabaptiſts*; their wild preaching, and practices in *Ger-*"*many*." P. 223.

in

in non-eſſentials is the natural parent of innovations. When the breaſt is enflamed by an inordinate zeal for the diſtinguiſhing badge of a party, the inflammation often increaſes to ſuch a degree, as to precipitate the unhappy zealot into the moſt violent meaſures. Zeal in ſuch a caſe, operates on the inflammable conſtitutions of bigots, as the paroxyſm of a malignant fever, does, upon the body. The human mind is wrought up to a pitch of frantic delirium, in the one caſe, as well as the other: and, it is not therefore, to be wondered, that bigots, during the paroxyſm of their fiery zeal, ſhould diſcover ſymptoms of madneſs, reſembling thoſe, which attack perſons in a burning fever, and prompt them to commit ſuch deſperate acts, the very idea of which in the coolneſs of a healthy conſtitution, would ſtrike them with horror. This ſeems to have been literally the caſe of the *German Anabaptiſts*. A high fever for *re-baptizing*, drove them to the moſt uncharitable ſentiments, reſpecting ſuch as differed from them; whom they called *Pagans* and *Infidels*. Here the paroxyſm commenced. This uncharitableneſs proceeded from words to deeds. Their party muſt be ſupported *vi & armis*. What they could not effect by *argument*, they are determined to accompliſh by the *ſword*. *Furor arma miniſtrat*. The ſtrong deluſion ſuggeſted the neceſſity of eſtabliſhing a ſpiritual regency; and a bloody flag ought to have been the proper enſign of theſe ſanguinary ſaints. Dreams and viſions were the revelation, by which they pretended to have a commiſſion from

God, appointing *John of Leyden*, the *Dutch Taylor*, " to the government of the whole world," and declaring " that with mighty forces, he was to go " out and deſtroy all kings and princes whatever; " to the end that the *godly* alone may reign and " rule in the world." *

From hence we may eaſily perceive, how frequent is the tranſition from one ſpecies of fiery zeal to another; and with how ill a grace, any cautions reſpecting *innovations* come from the mouth or pen of Anabaptiſts. Although I verily believe, that there ſubſiſts a great contraſt between the political and religious ſentiments of the *German* and *Britiſh* Anabaptiſts; yet methinks, a retroſpect to thoſe ſcenes of blood, which originated from an unhallowed zeal for Anabaptiſm, ought to make its modern advocates a little more cautious in preſſing their peculiarities with ſuch warmth, as to unchurch all the world but themſelves; and to repreſent their brethren in no better a ſtate, as to ſacramental communion, than unbaptized *Pagans*. We think too, that when Dr. *S.* repreſents " a de- " parture from dipping, as affronting the authority " of Chriſt," he throws out an impotent cenſure againſt us, which is *telum imbelle ſine ictu*, a feeble weapon, that does no execution. We can aſſure this gentleman, that we are as jealous for " *the au-* " *thority of Chriſt*," as himſelf, or any Anabaptiſt upon earth; nor would we, in the ſmalleſt punctilio, wiſh to deviate from any expreſs inſtitution of our common Legiſlator. But, we cannot think

* Dr. *Featly*'s " Comparative Hiſtory," &c. P. 227.

that

that the Doctor's implicit charge of "*affronting*" the divine authority, has any thing really to do with our adminiſtering the ordinance of baptiſm in another mode, different from that of dipping. Could the Doctor, or any of his brethren, prove, that the rite can be adminiſtered with ſignificant reſemblance *only* by immerſion; and that the words *baptize* and *baptiſm* can be accommodated to no other idea, but that of *dipping:* in that caſe, we ſhould ſuſpect the validity of our mode of adminiſtration by *ſprinkling* or *pouring* of water. But we defy the Doctor to do this: and, under a full perſuaſion, that neither he, nor his ſubaltern of *Liverpool*, who fights with his borrowed weapons, have hitherto done it, I ſhall proceed to a conſideration of their reſpective arguments.

III. Before I do this, I cannot avoid taking notice of a fulſome encomium, Mr. *M.* paſſes on Dr. *Stennett*'s anſwer to Mr. *Addington*, in a note, p. 16. "One would have hoped," ſays he, "that "that excellent performance, had ſilenced the "advocates for ſprinkling, for a while at leaſt; "eſpecially as Mr. *A.* has not thought proper to "reply to the Doctor."—Why Mr. *A.* has not thought proper to do this, I cannot poſſibly determine. This however, I will venture to aſſert, that he is not ſilent, becauſe not *able* to encounter the Doctor. For there is nothing ſo really tremendous in the Doctor's treatiſes, as to intimidate *any* judicious Pœdobaptiſt from conſidering them *fully*; much leſs one of Mr. *A.*'s profeſſional knowledge, as a ſcholar and a divine. If Mr. *A.*'s

other more important avocations did not abridge his leiſure moments, we might, probably, be favored with ſuch a reply, as would be more than a match for the Doctor's " excellent performance." But, perhaps indeed, Mr. *A.* is ſilent, from a full perſuaſion that it is not *operæ pretium* to maintain a controverſy with men, who ſeem to admit it as the declarative maxim of their party, that, whether they have the beſt of the argument or not, they *will* have *the laſt word.*—Mr. *A.*'s *ſilence*, at the ſame time that it furniſhes Mr. *M.* with an implicit but groundleſs argument of inability, ſeems to fill him with a proportionable degree of aſtoniſhment, that *I* ſhould *preſume* to offer any ſtrictures on a ſubject, which he thinks his oracle has diſcuſſed with unanſwerable argument already; and he adopts a ſuppoſition, " that I have only read *one* " ſide of the queſtion;" otherwiſe I ſhould not have advanced, what others have contradicted. But here he happens to be altogether miſtaken. For, antecedently to my late publication, I neither ſaw nor read *either* ſide of the queſtion: and I hope the ſequel will demonſtrate, that I have attended to Mr. *M.*'s maxim, which, from the prodigious depth of his learning, he has been ſo kind to *conſtrue* for me, viz. " *Audi alteram partem*, that is, " *hear the other ſide.*"—As to the " mortification," which he inſinuates muſt ariſe to me, from a peruſal of the Doctor's " excellent performance;" I aſſure him he is here likewiſe miſtaken. Inſtead of being *mortified*, I am *amuſed.* And my amuſement is not a little heightened by Mr. *M.*'s aſſuming

ing the " office of exhibiting me." If indeed the exhibiter had either truth, modeſty, or learning, wherewith to grace his exhibitions, he might palm them upon the public, as *res ſplendidas*. But, laboring, as they manifeſtly do, under every ſpecies of diſadvantage, they exhibit a jumble of conſummate ignorance and audacity; and, like the prophet's marred girdle, are *good for nothing*, but to be hiſſed off the ſtage of controverſy, with a *Procul eſte, nugæ profanæ!*

IV. In my animadverſions on the inconcluſiveneſs of Mr. *M.*'s pulpit-declamations, I took notice of his ſaying, that thoſe, who adminiſter baptiſm by pouring or ſprinkling of water, " only " baptize the *ends* of their *fingers*." This obſervation I ſaid 'favored more of *vulgarity* than of *ſolidity*;' and I now reiterate the charge. In order to apologize for the obnoxious phraſe, Mr. *M.* informs us, that it was borrowed from Mr. *Selden*. But ſurely the mere *ipſe dixit*, or precipitate " *thought*" of this gentleman, furniſhes no argument againſt our mode; nor does the name of Mr. *S.* or Mr. any-body-elſe, give ſuch a ſanction to an unguarded expreſſion, as that it ſhould drop its exceptionable import, merely becauſe a great man eſpouſes it. A *vulgarity* is a *vulgarity* ſtill, whether it proceed from the pen of Mr. *Selden*, or from his borrower Mr. *M.* And a vulgar expreſſion, ſo far from being weakened, is rather additionally offenſive, in proportion to the greatneſs of the name that dignifies it. Thus a vulgar expreſſion from *Parmenas*, is not ſo vulgar as from

Mr.

Mr. *M.* becauſe he (Mr. *M.*) is *a much greater man.* However, though Mr. *Selden* might be excuſed in dropping a vulgar thought in his ſtudy, end even in publiſhing it afterwards from the preſs; yet, ſurely this will by no means juſtify his borrower in throwing out the wanton witticiſm from the *pulpit.* When the ſacred deſk is diſgraced by ſuch declamatory petulance; is not the ſolemnity of a public ordinance deſtroyed? Does not the declaimer bid farewell to the dictates of decency and candor? And does not ſuch an illiberal mode of attacking us, imply, that our modeſt opponent meant, either to laugh his hearers out of their veneration for Pœdobaptiſt, or to *dragoon* them into a compliance with his inconcluſive dogmas? Is ſuch pompous ſelf-ſufficiency a likely way, to engage an audience in favor of the preacher or his ſentiments? Would not a ſenſible man avoid this hackneyed ſpecies of vulgarizing to a promiſcuous audience? when he conſiders, that ſome preſent might be ſharp-ſighted enough, to ſee that ſuch witty declamation was a poor ſubſtitute for argument; and indicated the weakneſs of the cauſe he intended to ſupport.

Whether I had not reaſon to charge Mr. *M.* with publicly ridiculing his brethren, who do not practiſe immerſion, let the adopted quotation from *Selden* teſtify. Yet this gentleman has the face to think himſelf prodigiouſly injured and even *ſlandered*; and attempts to exculpate himſelf. "As to "your charge of ridiculing my brethren, I do ſo"lemnly declare, that I am falſly accuſed. Is it

"not

" not cruel to be thus publicly vilified and ſlan-
" dered?" * How a man can thus fix a *ſolemn declaration* to a notorious miſtake ſculking under a prevaricating quibble, is to me aſtoniſhing.— What! is it not "*ridicule*" to repreſent us before a public auditory, as " *only baptizers of the ends of* " *our fingers?*" conſequently to exhibit us as diſpenſing a mock-ordinance; yea, no ordinance at all? Does not that juſtly merit the name of " *ridicule*" which ungenerouſly ſneers at our miniſterial capacity? When we pour or ſprinkle water on the ſubject in the name of the bleſſed Trinity, we think that the ſacred ceremony is, to all intents, performed. Yet Mr. *M.* publicly declares, we baptize only the ends of our fingers. Does he not by ſuch a ſhameleſs inſinuation, render the miniſters who differ from him, and their mode of adminiſtration, at once contemptible? And, by doing this on a ſolemn public occaſion, is not his conduct marked with a ſingular aggravation? Will he evade the force of our juſt reprehenſion by urging, that he ridiculed none of his miniſterial brethren, becauſe he mentioned none of their *names?* Or does he think it any extenuation of his miſdemeanor, that his ridicule was *borrowed?* Did he not by a public quotation, ſet his approbatory ſeal to it, and thereby *make it his own?* All theſe circumſtances conſidered, I ſubmit the matter to the deciſion of any impartial umpire, whether the charge of *ridiculing his brethren,* is not juſtly and firmly fixt upon Mr. *M.* Whether, when he " ſolemnly declares that he is *falſly accuſed,*" he

* Page 37.

does

does not dignify an obvious untruth, with a ſolemn declaration: and, whether he ought not in the moſt expreſs and humiliating terms, aſk pardon of his Pœdobaptiſt brethren, for the contemptuous ridicule he has repeatedly poured on their ſolemn miniſtrations; and of God, for ſolemnly declaring, what is not true.

He attempts, indeed, to keep his ridicule and himſelf in countenance a little, by alledging, " that *no one* ridicules practices, *they!* ſuppoſe " abſurd, more than I do." But here his repreſentation of *me* is as void of juſt coloring, as his borrowed ſneer at his *brethren* has been proved to be deſtitute of candor, decency, and truth. By " practices, which I ſuppoſe abſurd," he means *dipping*, &c. But I am not conſcious of " ridiculing" this practice, as a mode of baptizing. I only expoſe, perhaps ſometimes with a little " mild irony," the abſurdity of laying ſuch an *unſcriptural ſtreſs* on immerſion, as to make it *eſſential* to the obedience of faith. *Papiſts* pervert the intent of baptiſm, when they maintain that, the ordinance confers grace *ex opere operato*. This abſurd perverſion of a divine inſtitution we expoſe, and deteſt. But, becauſe we think the *abuſe* of an ordinance an object of juſt ridicule, we do not therefore ridicule the *ordinance itſelf*. Anabaptiſts maintain, that dipping head-over-ears is *eſſential* to baptiſm; and that the adminiſtration of the ordinance by pouring or ſprinkling of water is *no baptiſm*. We ſmile therefore at an abuſe of their practice to the purpoſes of bigotry, though we acknowledge

knowledge the practice itself to be a mode of baptizing. If any set of people were to adopt it as a peculiarity, that, in order to a due celebration of the LORD's supper, and the only proper representation of the fulness of *Christ*, each communicant should eat a *loaf* of bread; if they thus restricted the *essence* of the sacrament to their *mode*, and asserted, that those who dispensed the elements in *smaller* quantities, did thereby destroy the nature of the ordinance, and make it *no eucharist*; would not their peculiarity be an object of just ridicule? We think the bigoted stress, which Anabaptists place in the *quantity* of the water, in some measure resembles the peculiarity, I have just exposed: and we are of opinion that the validity of baptism is no more absolutely determined by the quantity of the element, than the reality of the eucharist is ascertained by that of the bread and wine. So that, when a body of people can, for such a comparative trifle, separate from their brethren, and represent them as unbaptized; we are sorry for the bigotry that lies at the root of such separation, and cannot help smiling at the poor arguments, on which they ground their uncharitable schism.——But even supposing, I had indulged a degree of ridicule, from the press, when exposing the absurd claims of bigotry; yet how does this admit a parallel with the conduct of Mr. *M?* who vents his ridiculous sallies of wit in a solemn ordinance? Whatever may be my private sentiments, or however I might avail myself of a few of those liberties generally allowed

the pen of controvertiſts; yet I defy any perſon living to prove, that I ever threw out the ſmalleſt ungenerous reflexion againſt Anabaptiſts or their ſentiments from the *pulpit*; * even though a ſecond viſit from Mr. *M.* repeated not long after the former, and conducted with the ſame ſpirit of dogmatic aſſurance, afforded ground for ſufficient provocation. But, I hope my mind is impreſſed with too deep a ſenſe of the importance of my miniſterial work; the ſolemnity of public ordinances; the weight of the fundamental truths of the goſpel; the awful capacity of an embaſſador of *Chriſt*; the reverential gravity that ſhould run through all our miniſtrations; and of the value of immortal ſouls; ever to call off the attention of my hearers from truths of infinite importance to comparative trifles; to amuſe them with laughable ſallies of vulgar witticiſms, at the expence, perhaps of truth,

* I the rather mention this, becauſe one of the *twin-diſputants* has inſinuated, in his wonderful piece of *claſſical patch-work*, that I have, in my public diſcourſes, thrown out as ſevere things on the ſubject of Infant-baptiſm, as Mr. *M.* did, on that of dipping. I beg to know whether this reverend patch-maker's inſinuation be founded on ear-witneſs or mere information. If on the latter, which I am pretty ſure muſt be the caſe, then he is guilty of the very crime, for which he has abuſed me in "immenſe ſtores of claſſical" rhodomontade; only with this eſſential difference, that *my* charge of ſevere ridicule, brought againſt Mr. *M.* is founded on ſtubborn fact; *his* (the *patch-maker's*) information, reſpecting me, on notorious falſhood, To the beſt of my recollection, I never, ſince I came to this place, ſaid any thing on the ſubject of baptiſm, but on *two* occaſions; once, only *en paſſant*, in a diſcourſe on *Iſa.* lii; and once in an evening expoſition of 1 *Cor.* x. On both occaſions, I ſimply and very conciſely delivered my ſentiments, as a Miniſter of the Church of *England*; without offering any controverſial attack upon thoſe, who might differ from me. And as to any *ridicule*, it was as far from my thoughts, or my manner of delivering them, as Mr. *M.*'s declamations were from decency and candor. For the truth of this, I appeal to all who attend my miniſtry.

as well as decorum; and much leſs to inſiſt on what Dr. *Stennett* very properly calls "invidious "topics of argument," calculated to ſcatter abroad the ſparks of unhallowed zeal, and to convert the ſacred deſk into a roſtrum of ridicule, as well as the whole ordinance, into a ſort of pantomime entertainment.

V. Before I actually begin the debate on the mode of baptiſm, it will be neceſſary to ſtate a few preliminaries. (1) The controverſy between us and the Anabaptiſts, reſpecting the *mode*, turns on the following point; viz. Whether the 'idea of dipping is *eſſentially* or *only* included in the words βαπτιζω and βαπτισμος;' or whether their ſignification comprehends *other* modes of applying the baptiſmal water. The Anabaptiſts, in aſſerting the former, conſequently deny the latter. (2) It is readily allowed, that dipping is *one* of the included ideas of the original word; but, not the *only* one. And we are bold to declare, that 'to attribute the idea of *dipping* ONLY, to the word *baptize*, is to miſinterpret the oracles of God, to ſet ſcripture againſt itſelf, to be wiſe above that which is written, and groſſly to overlook the real import of the original, merely for eſtabliſhing a favorite but unimportant ceremony.' † (3) It is allowed, that baptiſm has often been adminiſtered, in former

 times,

† This declaration which I made in p. 20, of my *Letter to a Baptiſt-miniſter*, Mr. *M.* quotes no leſs than four times in the compaſs of a few pages. His manifeſt deſign in vaporing away on this paſſage, is, to exhibit me as aſſerting, what *ſeems* to contradict the ſentiments of the Church of *England*. But if this diſingenuous quoter and his demi-reve-

rend

times, by immerſion. But as this mode of adminiſtration was adopted, according to the nature of the climate, the age, or ſtate of the ſubject, &c. it was, on the ſame principle, altered and varied, as circumſtantials ſuggeſted. And, even in warm countries, where the objection to dipping had leſs force, than in our northern climates, yet it was thought neceſſary frequently to deviate from this mode; nor was ſuch deviation ever ſuppoſed to weaken, much leſs to deſtroy, the *eſſence* of the ſacrament. The appoſite conceſſion of TILENUS is moſt remarkable. " Although immerſion might " have been formerly *more*" (not *altogether*) " uſu- " al, eſpecially in *Judea* and other warm coun-

rend ſubaltern in *Salop*, who joins with him in a ſimilar ſtrain of criticiſm, had but candidly compared me with myſelf; they might have at once diſcovered the injuſtice and futility of their obſervations. I ſaid, in p. 17 of my *Letter*, that 'the idea of *dipping* is not *eſſentially* connected 'with the word *baptize*.' Did not that manifeſtly imply a conceſſion, that the idea is *ſometimes* connected with it? And did not my very quotation from *Leigh*'s *Critica Sacra* imply ſo much? So that, to any ingenuous perſon, my ſaying that 'to attribute the idea of dipping to the 'word *baptize*, is to miſinterpret the oracles of God,' would imply no more, than that the *confining* the word to that idea *only*, comes under the charge of ſuch miſinterpretion. However, if Mr. *M.* ſtill thinks, I have ſaid any thing derogatory to the ſentiments of the Church of *England*, which needs a reprehenſion from my dioceſan, he is heartily welcome to tranſmit his complaints, as ſoon, and as particularly as poſſible. But the frequent honorable mention I have made of our Church, as well as the reſpectful teſtimony I have borne to her diſcipline and eccleſiaſtical governors, will ſo effectually confront the ſlanderous imputation of my falſe accuſer; that if he were even to go *in propriâ perſonâ*, with his complaint about what he impertinently calls " *my ſneer*," I might expect ſuch a candid hearing from my dioceſan as would juſtify my ſentiments, and put the officious Anabaptiſt to ſhame. If ever he accoſts me again, with a piece of ſimilar impertinence, I requeſt he would look into the Preface of Mr. *De Coetlogon*'s Sermons; where he will ſee another candid thought reſpecting the *lawn-ſleeves*; and then he may link us both together in a charge of *ſneering*, and propoſe our being " called to anſwer for it."

" tries,

" tries, than *aſperſion*; yet, ſince this circum-
" ſtance" (viz. of dipping) " does not pertain to
" the *ſubſtance* of baptiſm; the analogy of the
" ſacrament may be preſerved, NO LESS by *ſprink-*
" *ling*, than by *dipping*." * (4) It is a fact not to be denied, that the Church of *England* admits dipping as one mode of adminiſtering baptiſm; but, contrary to the bigotry of Anabaptiſm, ſhe acknowledges other modes of adminiſtration as equally valid; doubtleſs for the judicious reaſon aſſigned by Dr. *Lightfoot*. " The application of
" *water* is neceſſary, as to the *eſſence* of baptiſm;
" but, the application, by this or the other *mode*,
" expreſſes the *circumſtance*." § (5) The Anabaptiſts in this kingdom, who conſtantly immerſe their candidates, in order to argue conſiſtently with their practice, are obliged ſtrenuouſly to maintain, that neither the *original*, nor any *analogical reaſoning* from correſpondent ſcriptures, nor any *precedent*, nor the differences of *climates*, nor the ſituation of *invalids* or *pregnant women*, warrant the diſpenſing of baptiſm by pouring or ſprinkling of water. As this is not the proper place to undertake a refutation of ſuch a wild poſition, I ſhall therefore diſmiſs it, with only obſerving, that the Anabaptiſts in *Holland* diſſent from their bre-

* *Quamvis autem immerſio uſitatior olim fuerit, præſertim in Judæâ & aliis regionibus calidioribus, quam aſperſio; tamen, cum neque ad baptiſmi* SUBSTANTIAM *pertinеat hæc circumſtantia;* NEC MINUS IN ASPERSIONE, *quam in immerſione, ſacramenti analogia ſervetur.* Tilen. *Diſp.* I. *de baptiſmo. Theſ.* XV. P. 886.

§ *Applicatio aquæ neceſſaria eſt de* eſſentiâ *baptiſmi; aſt applicatio hoc vel illo modo* circumſtantiam *ſonat.* Dr. Lightfoot. *Hor. Hebra. in Matth.* iii. 6. P. 50.

thren

thren in this kingdom, and relax the rein of bigotry ſo far, as to practice affuſion. (6) The Anabaptiſts inſiſt that the word *baptize* always ſignifies to *dip*. But they are obliged, if they would be conſiſtent, to go farther, and aſſert that it implies ſuch dipping, as ſuppoſes the party to be *wholly buried* under the water. For, if one ſcripture-inſtance can be produced, where a *partial* immerſion is called a *baptiſm*, or where a perſon or thing is ſaid to be baptized, when only a *part* has been waſhed with water; then all their arguments for a *total* immerſion fall to the ground. Many ſuch inſtances I hope to produce from the word of God; and ſhall ſtrengthen my obſervations on this head, by the conceſſions of Dr. *Gale*. (7) Though it be acknowledged that ſome Pœdobaptiſts have granted the propriety of baptizing by immerſion; yet ſurely this will not ſerve the cauſe of Anabaptiſm, unleſs it could be demonſtrated to be the opinion of *the majority*. Beſides, will Anabaptiſts, who applaud the candid ſentiments of ſome Pœdobaptiſts reſpecting the *mode*, admit *their* teſtimony on the ſubject of *Infant-baptiſm?* Would they act thus fairly by ſome of the authorities they quote, I know of none whoſe ſentiments are more expreſs or formidable againſt Anti-pœdobaptiſm, than their favorite Dr. *Whitby*. (8) When Anabaptiſts quote paſſages from authors, on the mode of baptizing, and the ſignification of the original word, they either ſo manifeſtly curtail the paſſages they quote, or keep wholly out of ſight the real ſentiments of the author, as to make him appear an

advocate

advocate for total immerſion, as the *eſſence* of the ſacrament. A few charges of this kind, I promiſe to make good againſt Dr. *Stennett*, in his quotations from *Calvin*, *Beza*, *Voſſius*, &c. (9) I beg the judicious reader, once for all, to remember, that when Anabaptiſts produce inſtances, where βαπτιζω ſignifies to *dip*, they take pains to prove, what we never denied; viz. that *dipping* is not *excluded* from the ſignification of the original word; and, many voluminous treatiſes they have thrown away upon this needleſs ſubject. But, if they intend that their reaſoning ſhould amount to concluſive argument, and that their ſentiments ſhould keep pace with their avowed practice, they ought to prove, that the controverted word ſignifies to *dip* ONLY; and by a *total* immerſion: that the ſacrament is invalidated by *every other* mode of applying the baptiſmal water: that ſcripture furniſhes not a ſingle inſtance of the uſe of the word *baptize* or *baptiſm*, where a *waſhing in part* is implied: and that the authors, they produce as countenancing their ſentiments, never acknowledge, that *other* modes of ſacramental waſhing, are equally valid with that of *dipping*.—'Till they prove theſe particulars, they prove nothing: and that they never have proved them, it ſhall be my buſineſs to demonſtrate, in the following ſheets.

CHAP.

CHAP. IV.

Analogical reaſoning from the effuſion of the Spirit to the mode of adminiſtering baptiſm, by pouring *or* ſprinkling *of water, ſupported by argument, and the authorities of* Voſſius *and* Chemnitius.——*A remarkable correſpondent teſtimony from* Origen.——*Dr.* Stennett's *and Mr.* M.'s *arguments, in favor of* total *immerſion, drawn from the uſe of the word* βαπτω *and the Hebrew* tebel, *proved to be weak and fallacious.*——MEMORABLE CONCESSIONS *from Dr.* Gale *conſidered.*

IN the management of controverſy, there are certain rules of argumentation, which controvertiſts are reſpectively to obſerve, in order to keep up both the decorum and perſpicuity of logical reaſoning. One of theſe eſtabliſhed rules, is, *Neuter diſputantium alterius partes ſuſcipiat; neque opponens in partem reſpondentis involet, aut contra.* ‡ Whether my redoubtable antagoniſt is in the leaſt acquainted with this rule, or the requiſition it enjoins, the following ſpecimen of his controverſial abilities, will abundantly indicate. In p. 15, he maintains that "baptiſm *always* ſignifies *dipping*." And how do you think, reader, he ſets about *proving* this unguarded poſition? Why thus. "This "I *moſt certainly* do, 'till the idea is proved erro-"neous. Do *you prove* it if you can." So here our wonderful logician, firſt, gives us his poſitive aſſer-

‡ Neither of the diſputants ſhould take up the other's ſide; nor ſhould the *opponent* encroach on the part of the *reſpondent*, or *vice verſâ*.

tion;

tion; and, when the buſineſs of *proving* manifeſtly devolves on him as the *opponent*, he relinquiſhes his proper ſide of the diſputation, and calls upon *me* to prove the *negative*; not knowing that the *proof* lies not on the *reſpondent*, but upon the *opponent*, who is the *aſſerter:* according to the well-known maxim in argumentation, *Negantis non eſt probare: Aſſerenti incumbit probatio.* From this curious ſpecimen of our author's controverſial decorum, the reader may judge, whether it is not an unpleaſing taſk to face a diſputant, whoſe undemonſtrated aſſertions are often made to reſt upon the nugatory foundation of a "*moſt certainly*;" and by whoſe palpable ignorance of the laws of diſputation, I am aſſigned the double office of proving the *poſitive* of my own aſſertions, and the *negative* of his. Indeed, it is not becauſe I deem our author himſelf, an object worth contending with, that I beſtow a little labor in expoſing his notorious diſqualification for controverſy; but becauſe I hereby poſſeſs a favorable opportunity at the ſame time, of attacking, through his ſides, the monſter *bigotry*, and the great *Diana* of Anabaptiſm, in which it is enſhrined.—But our author is no leſs fallacious in the mode, than he is deficient in the matter of diſputation. A ſlight attention to a few of his arguments on dipping, will diſcover this.

I. In order to aſcertain the ſignification of certain *words*, or *phraſes*, occurring in ſacred writ, it is neceſſary to compare ſcripture with ſcripture, and hereby to make the word of God its own interpreter. This mode of interpreting ſcripture

ſelf-compared, I have adopted, in inveſtigating the import of the word *baptize*; that I might thereby demonſtrate, how futile and ill-grounded are the ſentiments of Anabaptiſts, who would inſinuate, that *it* always implies a *total immerſion*, and that any other mode of diſpenſing baptiſm is unſcriptural. In order to point out the various uſe of the controverted word, I laid before Mr. *M.* in p. 16, 17, of my *Letter*, eight texts of ſcripture, whoſe reſpective correſpondence with each other, proves, that the terms *baptizing* and *ſprinkling*, *pouring out*, and even *falling upon*, are uſed ſynonymouſly in ſcripture. Let us ſee, what our author has to ſay againſt this.

1. " Your quotation and compariſon of ſeveral " ſcriptures, which next *follow*, is! * very weak, " and *proves* nothing ſo much, as your peculiar " dexterity, in confounding one thing with ano- " ther." p. 16. How my " *compariſon of ſeveral* " *ſcriptures*" ſhould be " *very weak*," and nevertheleſs indicate " *peculiar dexterity*," appears to me rather paradoxical; if not ſelf-contradictory. And whether a comparing of ſcripture with ſcripture be a likely way to *confound* one thing with another, I leave the judicious reader to determine.

2 But let our author go on. " You have con- " founded and mixed together" (*crambe repetita*) " the ſprinkling of the blood of Chriſt, the bap- " tiſm of the Holy Ghoſt, and water-baptiſm."

* What *grammar!* This is the gentleman, that has affected to *criticiſe* upon others. Whether he, and his corrector of the preſs, under whoſe banner he floriſhes away, have any juſt claim to criticiſm, let the above ſentence teſtify. But inſtances of this nature, are quite common from the accurate pens of the *critical duumvirate*, Mr. *M.* and Mr. *J.*

That

That I have reaſoned analogically from the one to the other, and drawn a natural inference, as to the validity of *ſprinkling* and *pouring* of water in baptiſm, is certain; but I am not conſcious of having *mixed* or *confounded* the one with the other, and I hope the candid reader will acquit me from the charge.—" You tell us indeed that επιπιπτω " and βαπτιζω are ſynonymous." I do not. What I ſay, is, ' that *baptizing* and *falling upon* are *uſed* ' ſynonymouſly.' There is a manifeſt difference between ſaying, that certain words are USED *ſynonymouſly*; and that they ARE *ſynonymous*. My mode of expreſſion implies, that, though the words are contrary *quoad terminos*, as to the *terms*, yet they are ſynonymous *quoad analogiam*, as to their *analogical uſe* in ſcripture. You argue analogically, in favor of immerſion, from the Apoſtle's ſaying, " Ye are *buried* with him by baptiſm, &c." Tho' a *burial* and a *baptiſm* are terms not ſtrictly ſynonymous, yet I ſuppoſe you would not ſcruple to aſſert that theſe words are *uſed* ſynonymouſly. In like manner do I argue reſpecting the mode of baptiſm by *pouring* of water. As the apoſtle *Peter* ſays that the Gentiles were *baptized* when the Holy Ghoſt *fell on* them; ſo, we aſſert, that water *poured out* or *falling upon* the perſon to be baptized, conſtitutes a real baptiſm; and that the terms therefore admit a ſynonymous analogy: And the ſame mode of analogical reaſoning we adopt, from the words of the prophet *Joel* ii. 28, quoted by *Peter* in *Acts* ii. and compared with verſe 33 of that

chapter. The LORD promiſes by the *prophet* that he would "*pour out* his Spirit on all fleſh." The fulfilment of this promiſe is atteſted by the *apoſtle*; who uſes the very ſame word, to expreſs the *baptiſm* of the diſciples on the day of *Pentecoſt*. If ever therefore the force of analogical argument be allowed, ſurely it ought in the preſent ſtriking inſtance. And if it be admitted, then the following argument, in favor of baptizing by *effuſion* of water, is irrefragable, viz. If according to the correſpondent teſtimonies of *Joel* and *Peter*, the apoſtles were *baptized* by the *pouring out* of the Spirit; then perſons may, with ſcriptural propriety, be baptized by the *pouring out* of water: for if the term be uſed to expreſs the mode of communicating the THING ſignified in baptiſm, *i. e. the waſhing of regeneration, and renewing of the Holy Ghoſt*; it ought conſequently to be appropriated to the *ſign*, and muſt neceſſarily point out a mode of adminiſtering it. And, it affords me not a little pleaſure, that I have the opinion of ſo great a man as VOSSIUS, to give a ſanction to this analogical inference, drawn from the aforeſaid correſpondent ſcriptures. "But, from the other opinion, "by which to *baptize* ſignifies to *waſh*, it is tranſ- "ferred to the gift of the Holy Spirit; to wit, "becauſe, that he might *waſh* the ſoul, he is *poured* "*out* on it, *like water:* as *Joel* ſaith, chap. ii. 28, "and *Peter*, *Acts* ii. 17, and likewiſe *Paul*, *Tit.* "iii. 6. *He hath ſaved us by the waſhing of regenera-* "*tion, and renewing of the Holy Ghoſt, which he hath*

"POURED

" POURED OUT, &c." † To this appoſite declaration of VOSSIUS, give me leave to add the correſpondent teſtimony of CHEMNITIUS, who floriſhed A. D. 1565. This able examiner of the decrees of the Popiſh council of *Trendt*, thus expreſſes himſelf on the mode of baptiſm. " *Paul*, " that infallible interpreter ſays, that to *baptize*, " is to *cleanſe by the waſhing of water through the* " *word*. *Eph.* v. *Tit.* iii. *Acts* ii. Whether the " adminiſtering the water be performed by *dip-* " *ping*, *tinging*, *pouring* OR *ſprinkling*, it is a *bapti-* " *zation*; for, it is a cleanſing or waſhing by water. " Nor is *dipping under water neceſſarily* requiſite " to waſhing.—The command of *Chriſt* therefore " is, that in baptiſm there be a waſhing by water. " But, by what *mode* it ſhould be performed, whe- " ther by *dipping*, *tinging*, *pouring* or *ſprinkling*, " *Chriſt* has no where preſcribed." *

3 On the preceding teſtimonies of theſe two great men, I beg leave to make a few remarks. (1) It is evident they both concur, in referring

† *Ab alterâ vero notione, quâ* βαπτιζειν abluere *ſignificat transfertur ad donationem* Spiritus ſancti; *nempe quoniam hic, ut animam abluat,* AQUÆ INSTAR, *in eam* EFFUNDITUR: *prout loquitur* Joel ii. 28. *& exinde* Petrus, Acts ii. 17. *item* Paulus, Tit. iii. 6. " *Servavit nos per lavacrum rege-* " *nerationis, & renovationem Spiritus Sancti, quem* EFFUDIT, &c." Voſs. *de bapt. diſp.* I. p. 344.

* Paulus *certiſſimus interpres dicit* baptizare *eſſe purgare per lavacrum in verbo.* Eph. v. Tit. iii. Acts ii. *Sive adhibitio aquæ fiat* mergendo, tingendo, perfundendo, *ſeu* aſpergendo, *eſt* BAPTIZATIO: *eſt enim purgatio, ſeu ablutio per lavacrum aquæ. Nec ad lavacrum* neceſſario *requiritur* immerſio *ſub aquam.*—Chriſti *igitur mandatum eſt, ut in baptiſmo fiat ablutio per lavacrum aquæ. Quo vero* MODO *illa fieri debeat, ſive* mergendo, tingendo, perfundendo, *ſive* aſpergendo, Chriſtus *non præſcripſit.* Chemnitii *Exam. Concil. Trident. Part* 2. *P.* 122.

to

to the very ſcriptures, in *Joel* and the *Acts*, on which I ground my obſervations reſpecting the validity of baptiſm by *pouring* of water. (2) It is equally manifeſt, that they adopt the ſame mode of reaſoning analogically from the manner of the Spirit's *effuſion*, to the correſpondent mode of adminiſtering baptiſm. And ſurely the teſtimony of two ſuch great men to the propriety of ſuch analogical reaſoning, is of much greater weight, than the pitiful criticiſms of Mr. *M.* or of his oracle, Dr. *Stennett*. (3) According to the ſame learned men, *baptiſm* ſignifies *waſhing*; of which there are various modes; and that as *pouring* of water is one, it is conſequently a ſignificant mode of adminiſtering baptiſm; for it exhibits an emblematical repreſentation of the pouring-out of the Spirit, and of the waſhing of regeneration. (4) In oppoſition to the ſentiments of Anabaptiſts in general, and of Dr. *Stennett* in particular, *Chemnitius* ſays, "dipping under water is not *neceſſarily* requiſite to "*waſhing*;" conſequently not *eſſential* to the mode of diſpenſing baptiſm. For, as *Dominicus Sotus* ſays. "In baptiſm, ſomething concerns the *eſſence*, as *waſhing*; according to that in *Epheſ.* v. "where the apoſtle calls baptiſm the *waſhing of* "*water:* but ſomething is *accidental*; as whether "the waſhing be performed by this or the other "*mode*." †

† *In baptiſmo aliud eſt de* eſſentiâ, *ut* ablutio, *juxta illud ad* Epheſ. 5, *ubi apoſtolus baptiſmum appellat* lavacrum aquæ: *aliud vero* accidentarium; *nempe ut ablutio hoc vel illo* MODO *fiat.* Dominic. Sot. *Diſtinc.* 3. *qu. un. Art.* 7.——Theſe words are quoted by *Voſſius*, in confirmation of his own ſentiments, reſpecting the ſignification of the word *baptiſm*, and the *modes* of waſhing it implies.

II. But

II. But let us now ſee, what Mr. *M.* has to ſay in favor of immerſion, from the ſuppoſed analogy between the baptiſm of the Spirit and *his* favorite mode of baptizing. " The baptiſm of the Holy " Ghoſt (by the way) does not at all favor your " notion of ſprinkling; with much greater pro- " priety, the diſciples might be ſaid to be *im-* " *merged* or *overwhelmed* in IT!" If Mr. *M.* intends *baptiſm* as the antecedent to IT, I need not advertiſe the judicious reader, that as *baptiſm* with Mr. *M.* always ſignifies *immerſion*, to ſay, the diſciples were *overwhelmed* or *immerged* in *immerſion*, favors a little of what he is pleaſed to call a " *critical error.*" * But if the *Holy Ghoſt* is intended as the antecedent to IT; ſurely, to ſay " the diſci- " ples were *immerged* in the *Holy Ghoſt*," is an extremely harſh and uncouth phraſe.

But let us ſee, how he attempts to ſupport his analogy.—" For it filled, not only all the houſe " where they were ſitting, but each of their hearts " alſo; they were *covered* without and *filled* with- " in. Well might they be ſaid to be baptized " with the Holy Ghoſt. But in all *this*, there is " not one word of what you contend for." If by " all *this*" Mr. *M.* means, *all this* curious reaſoning of his; I grant that there is " not *one* word in it" of rational argument, well-ſupported analogy, or ſolid ſenſe—the things, for which at

* By a " *critical error*" I ſuppoſe Mr. *M.* means an *error in criticiſm*; as I, by a " *ſacramental error*" intend an *error reſpecting the ſacrament* of baptiſm. If the latter be an expreſſion " peculiarly *my* own;" ſo, by a parity of reaſoning, the former is an expreſſion " *peculiarly* Mr. *M.*'s *own.* Thus the mighty critic keeps me in countenance, by adopting the very mode of " *critical error*," which he blames.

preſent

preſent " I contend." But if by " all *this*" he mean, all the circumſtances attending the effuſion of the Spirit on the day of Pentecoſt, as recorded in *Acts* ii. I will venture to aſſert, that there is not only " one *word*" but more than one *argument*, in that remarkable paſſage, on which to ground an alluſion in favor of baptizing by pouring or ſprinkling of water. Of this I hope the reader has received ſome degree of ſatisfactory proof already: and I promiſe him a little additional evidence in a few more ſtrictures on the ſubject. Not to urge, that the baptiſm of the Spirit, according to the joint teſtimonies of an *apoſtle* and a *prophet*, is mentioned in the very term *pouring out*; I aſk by what authority, does Mr. *M.* accommodate the word " *covering*" to the circumſtances of that event? May I not juſtly adopt his own phraſeology, and ſay, " In all this" paſſage, " there is not one *word*" about *covering*, nor any appoſite analogy, between *filling* and *dipping*? In order to detect the fallacious abſurdity of Mr. *M.*'s reaſoning on this head, proceed we to a fair examination.

1 Mr. *M.* ſays, the diſciples were " *covered* " without and *filled* within," and therefore that " they might with great propriety be ſaid, to " be *immerged* or *overwhelmed* in the *Holy Ghoſt*." According to Mr. *M.*'s clumſy method of ſtating his analogical reaſoning, drawn from the effuſion of the Spirit, the reader would be apt to ſuppoſe, (if he had not his *Bible* to conſult,) that the diſciples were *filled* within, in the ſame way that they

they were *covered* without, and *vice verſâ*. But this ſtrange confuſion of circumſtances is only the reſult of Mr. *M.*'s muddled imagination. for the ſcripture account is, that when the diſciples were aſſembled together, there " came a " ſound from heaven, *as of* a ruſhing mighty " wind; and *it* filled all the houſe; where they " were ſitting; and there appeared unto them " cloven tongues, like as of fire, and it ſat upon " each of them." From hence it appears, that it was the *wind*, which *filled* the *houſe*; how, from the entrance of a ruſhing wind, the diſciples might be ſaid to be *covered without*, and how this *covering* of *wind* can poſſibly illuſtrate a *baptiſm* by *water*, appears to me the moſt far-fetched illuſtration I ever met with. But " they were " *filled within.*" With what? Surely not with the *wind*. And yet, from our author's confuſed method of blending together the *words*, and in them, *ideas*, perfectly heterogeneous, one would imagine, he thought the diſciples were filled *within* as well as covered *without* with *wind*. But what analogy can ſubſiſt between *filling within* and *dipping?* And yet, if his illuſtrative imagination did not fancy ſome ſuch analogy; why did he connect the filling of the diſciples' hearts by the *influences* of the Spirit, with, what he calls, the external " *covering*" of the *wind?* in order that, from this commixture of ideas, he might form a far-fetched illuſtration of *dipping?* And if he argue fairly from his own analogy; then baptiſm ſhould be adminiſtered, not only

by an external *covering*, but alſo by an internal *filling* with water; and that the *practice* of the dipper himſelf does not correſpond with this branch of his analogical reaſoning, I need not obſerve.

2 But, behold, reader, the amazing force of prejudice. The circumſtance, which was intended principally to repreſent the effuſion of the Spirit, viz. The *deſcent* and *illapſe* of the *Holy Ghoſt* in the appearance of *fire*, Mr *M.* keeps wholly out of ſight. His reaſon for ſo doing is obvious. This emblem would manifeſtly militate with his favorite idea of *covering* all over; and he would find it difficult to evade the force of the analogy between the *pouring out* of water in baptiſm, and the *pouring out* of the Spirit in the form of cloven tongues, which *ſat upon* the apoſtles. I aſk then any candid reader, *whoſe* practice is beſt ſupported by analogical argument, drawn from the effuſion of the Spirit, mentioned in *Acts* ii? The Anabaptiſts, in order to give ſome color of reaſon for their favorite dipping, are driven to the neceſſity of confounding together the operation of the *wind*, which filled the houſe, where the apoſtles were aſſembled, and of the influences of the Spirit, which filled their hearts. From this inappoſite combination of ideas they infer, what is apparently foreign from the ſimilitude, and which nothing but an extravagant imagination, rendered ſtill more ſo by the violent impetus of bigotry, could poſſibly ſuggeſt. We, on the contrary,

trary, adhering to the very *words* of ſcripture; guided by the correſpondent teſtimony of a *prophet* and an *apoſtle*; and ſupported by the conſonant opinion of two great men, *Voſſius* and *Chemnitius*; maintain, that as the baptiſm of the Holy Ghoſt, on the day of *Pentecoſt*, is repreſented under the phraſe which countenances our mode of baptizing; or as the apoſtles were ſaid to be *baptized*, by the *pouring out* of the Spirit; therefore a baptiſm of water, performed by *pouring out* of the ſacramentary element, is, to every purpoſe of ſcripture analogy, and emblematic repreſentation, valid: according to thoſe appoſite paſſages of ſcripture; " I will *pour water* upon " him that is thirſty—I will *pour* my Spirit upon " thy ſeed—I will *pour out* my Spirit upon all " fleſh—He hath ἐξέχεε *poured out* this, which ye " now ſee and hear." *Iſa.* xliv. 3. *Joel* ii. 28. *Acts* ii. 33.

3 And now, as an additional evidence for the validity of adminiſtering baptiſm by pouring of water; and as a proof that the pretenders to criticiſm, are miſtaken, when they aſſert that βαπτίζω *always* ſignifies to baptize by *dipping*; I will lay before them a paſſage from an author which bids defiance to the abilities of Mr. *M.*'s oracle, or even to the prodigious critical powers of his reverend and accurate corrector of the preſs. The author is *Origen.* And the paſſage is the following. " How came you *(Phariſees)* to believe, " that *Elias*, when he ſhould come, would bap- " tize: who did not in *Ahab*'s time, *baptize* the

" *wood on the altar*, which required a washing, " before it was burned by the LORD's appear- " ing in fire? but he orders the priests to do " that.—He therefore that did not himself *bap-* " *tize* them, but assigned that work (viz. of " *baptizing*) to others, how was he likely to *bap-* " *tize*, when he, according to *Malachi*'s prophe- " cy, should come?" †

The text to which *Origen* refers, and on which he founds the above expostulation with the *Pharisees*, is 1 *Kings*, xviii. 33. The words of which are, " *Fill four barrels of water and* POUR IT " ON *the burnt-sacrifice, and on the wood.*" This POURING ON of water, *Origen* calls a BAPTISM of the wood and sacrifice. An evident demonstration this, that the controverted word does not *always* signify to *dip*; and that, according to *Origen*, a person may be said to *baptize*, when he only *pours* water on the subject.

III. Our author, whose reasoning is as desultory, as his imagination is excursive, in order to invalidate, as he supposes, my analogical argument founded on the circumstances of the baptism of the Spirit, makes an unexpected transition from the meaning of the word βαπτιζω, to that of βαπτω. This sudden digression from the derivative to the primitive is the more extraordinary,

† Ποθεν δε υμιν πεπιστευται Ηλιαν βαπτιζειν τον ελευσομενον; ουδε τα επι τω θυσιαστηριω ξυλα, καια τυς τω Αχαιων χρονες, δεομενα λειβηι ινα εκκαυθη επιφανειη εν πυρι Κυριω, βαπτισαιη; επικελευεται γαρ τοις ιερευσι τελο ποιησαι, &c. —— ὁ τοινυν μη αυλος βαπτισας τοτε αλλ' ἑλειος τω εργω παραχωρησας, πως καια τα ὑπο τω Μαλαχιε λεγομενα επιδημησας βαπτιζειν εμελλε; ORIGEN. *Comment. in Joann. Tom.* 7. *p.* 116. *ed. Rotom.* 1668.

as

as it is the *former* word only, that is uſed in the paſſage, we have been juſt conſidering. Probably ſo ſudden a leap, which is quite in the retrograde ſtyle too, might be occaſioned by ſome ſecret apprehenſion, that as the arguments drawn from the application of the one word, failed in concluſiveneſs, thoſe founded on the other might help our author out, at a dead lift. But, he is not aware that to argue promiſcuouſly from βαπτω to βαπτιζω, is to confound together two words, in the application of which, the ſcriptures obſerve a manifeſt diſtinction: for, whatever be the meaning of βαπτω, it is certain that it is never once uſed, to expreſs the act of adminiſtering *baptiſm*; the *derivative* always occurs. But, if βαπτιζω, ſignified *always* to *dip* as the Anabaptiſts aſſert its primitive invariably does; would not the inſpired writers have uſed the one and the other indifferently? This they nave not done. No word but the derivative ever occurs, where baptiſm is mentioned; and if it did not carry a peculiar acceptation, why ſhould the ſcriptures always adopt βαπτιζω? What occaſion for making a derivative, when according to Anabaptiſts, the primitive is intirely of the ſame ſignification?

1 But, however, as Mr. *M.* fancies his greateſt ſtrength lies in the arguments taken from the ſignification of the primitive, it is fit I ſhould let him have full ſcope. The paſſage he has choſen for that purpoſe is *Dan.* iv. 33; where the prophet ſays, "*Nebuchadnezzar was wet* εβαφη "with the dew of heaven." On this Mr. *M.* obſerves,

obſerves, " the *Greek* word is the original of " βαπτιζω." And what then? Why, nothing. He has drawn no inference from his premiſſes. But his meaning is, that, as the primitive is uſed to expreſs a *wetting*, ſo muſt the derivative; and ſo far we have no objection to his concluſion. Nor can we have leſs to the conceſſion, which follows. " Now we all admit that the dew did *fall down* " from heaven *upon* him." And in admitting this, you grant all we want, and manifeſtly give up the point. For if *Nebuchadnezzar* was wet or baptized by the dew *falling down upon* him, (I ſay *baptized*; for you know you conſtantly aſſert that βαπτω and βαπτιζω are the ſame) then, a perſon may receive a valid baptiſm by the ſacramental water *falling down upon* him; and if this illuſtration does not, from the conceſſions of our dipper's own pen, juſtify our mode of baptiſm by *pouring*, wherein the water *falls down upon* the ſubject; neither conceſſions nor illuſtrations have any meaning. So that, reader, I leave you to conſider, whether or not Mr. *M.*'s acknowledgment here, does not corroborate all my preceding obſervations on this part of the ſubject, and overturn his own favorite hypotheſis.

2 But, after *admitting*, what indeed he could not *but* admit, he ſoon flies off, and attempts an interpretation, favorable, as he ſuppoſes, to his idea of immerſion. " But *this* was not intended " to be intimated by the aforeſaid *Greek* word." What! Was not the *wetting* of *Nebuchadnezzar*'s body by the dew *falling down upon* it, " intended

" to

" to be intimated" by the *Greek* word βαφη? Will Mr. *M.* be ſo kind to inform us what *was* " intended to be intimated by it?" He ſays; " the idea of his being *overwhelmed* in the dew." But the ſeptuagint verſion directly militates againſt this idea; for, it renders the words απο της δροσου, *from* or *by* the dew. Had the expreſſion been εις την δροσον, or εν τη δροσω, it might have in ſome meaſure countenanced Mr. *M.*'s idea of *overwhelming:* but to ſay, that *Nebuchadnezzar* was *dipt απο from* the dew, ſounds extremely harſh. Beſides all the *Latin* verſions, coinciding with the *Septuagint*, are againſt Mr. *M.*'s favorite idea. The *Latin* vulgate renders it, *rore cœli corpus ejus infectum erat*; his body was *dyed* or *ſtained* with the dew of heaven. That of *Tremellius* and *Junius*, *Rore cœli, corpus ejus intinctum eſt*; and *Montanus*'s interlineary verſion, *de rore cœlorum corpus ejus tingebatur*; his body was *tinged* or *wet* with the dew. From theſe unanimous interpretations of tranſlators, the reader is to judge, whether they in the leaſt correſpond with the idea of *overwhelming*; eſpecially when he remembers that not one of them here renders the word βαπτω by *immergo*, and that the emphatic prepoſition in the *ſeptuagint*, on which the *Latin* verſions are founded, is, not εις or εν, but απο. Were this the proper place, I might prove from various inſtances, excluſive of the argument taken from the natural meaning of the prepoſition απο, that even the primitive βαπτω does not *always* ſignify to *dip*, and even when it does, that it cannot imply a *total* immerſion.

ſion. One inſtance however, I cannot omit. In the command given by *Moſes*, reſpecting the paſſover he ſays, " Ye ſhall take a bunch of hyſſop and *dip* it *in* the blood, &c. but the ſeptuagint *Greek* is, βαψαντες απο τε αιματος, *dying* or *ſmearing* it *with* the blood. *Exod.* xii. 22. The *Latin* vulgate accordingly renders it, not *immergite in ſanguinem*, immerſe it in the blood, but *tingite ſanguine*, *dye* it *with* the blood. In this paſſage, as in that reſpecting *Nebuchadnezzar*'s wetting from the dew, we meet with the ſame primitive word βαπτω, and the ſame prepoſition απο. If the ſignification in the one inſtance cannot imply a total immerſion, or any immerſion at all; why may we not fairly infer a negative, in the other? Even ſuppoſing the bunch of hyſſop was *dipt*, yet it could not be dipt *all over* in the blood: * to ſuppoſe *that*, would be ridiculous; conſidering that one end of it was to be in the hand that uſed it. And, as the prepoſition απο never, that I recollect, ſignifies *in*; to tranſlate βαψαντες απο τε αιματος, " *overwhelming in* the blood," would incur an abſurd interpretation founded on a double miſtake: and yet, that this ſhould be the interpretation according to Mr. *M.*'s *overwhelming* ideas, is manifeſt.

3 But he is ready with an objection to all this. He ſays " this idea is explained by *Nebuchadnez-*

* Even Dr. *Gale* ſtrengthens this obſervation, by a remarkable conceſſion, which he drops in p. 146, of his reflexions on *Wall*'s hiſtory of infant-baptiſm — a conceſſion, which indeed he was obliged to make; and which I beg the reader never to loſe ſight of. " The word is βαψει, and plainly ſignifies to *dip*; though it was not dipped *all over*."

" *zar*

" *zar* being *ſpoken of, as to have!* his lodging *in* " the dew." p. 18. That is, reader, our author, if he knew how to cloathe his ideas in logical argument and in the plain dreſs of common grammar, would ſay, ' it is recorded, that *N.* had his *lodging in* the dew: therefore he was *overwhelmed* in it.' And, what is quite extraordinary, he reaſons by analogical inference from the ſtate of *N.'s* body to the baptiſm of the Spirit; ſaying, " So " in this baptiſm of the H. G. it was not intended " to intimate, by this word, the Spirit's *falling* " *upon* theſe converts, but that they were *filled*, " and *as tho'! covered* and *overwhelmed* with the " Spirit." Now, if there be any argument, illuſtration or analogy in this almoſt unintelligible jargon, the following ſeems to be our author's meaning. *q. d. Nebuchadnezzar* was overwhelmed by the dew *falling down upon* him: ſo the apoſtles were filled and *as tho' covered* and *overwhelmed* with the Spirit *falling on them.* Here our author has ſhot a bolt, which it would be to his advantage, if practicable, to recal. If the apoſtles were " *covered* and *overwhelmed* with the Spirit" when it was poured out and reſted on only a *part* of the body in the form of cloven tongues of fire, (for, theſe conſtituted the appoſite emblem of the Spirit's effuſion and influence on the day of *Pentecoſt*;) then, according to our candid analogiſt, a perſon may be ſaid to be *overwhelmed* in baptiſm, when the water is only *poured* on a *part* of the body. Nor will the circumſtance of their being *filled within*, invalidate, in the leaſt,

 this

this concluſion; unleſs Mr. *M.* will aſſert, that perſons cannot be as completely *filled* with the influences of the Spirit in their hearts, who have been partakers of only an *effuſion* of the baptiſmal water, as thoſe who are *immerged all over* in it. And, if he reaſon indifferently, as he has done, from the baptiſm of the Spirit to the wetting of *N.*'s body by the dew; then it as naturally follows, that in the latter caſe there was a *partial* wetting, as in the former, there was a *partial* effuſion. And yet, in order to preſerve a ſtrict reſemblance between the one and the other, founded, as Mr. *M.* aſſerts, on the invariable ſignification of βαπτω and βαπτιζω, *Nebuchadnezzar* ought to have been *filled within*, as well as *covered without* by the dew; otherwiſe he could not be ſaid, with ſtrict propriety, to be *overwhelmed*, according to the amazing profundity of Mr. *M.*'s overwhelming imagination.—See then, with what inextricable abſurdity, glaring ſelf-contradiction, and even palpable nonſenſe, his reaſoning is embarraſſed.

4 But Mr. *M.* is of opinion, that he is furniſhed with a formidable argument, in favor of immerſion, becauſe it is ſaid, that *N.* ſhould *have his lodging* αυλισθησεται IN the dew. And if I were diſpoſed to argue in the ſame ſilly ſtyle, I might infer, that, as our LORD is ſaid to have "lodged IN the mountain," ηυλιζετο εις το ορος, *Luke* xxi. 37, therefore he muſt have been *overwhelmed* or *covered* with the mountain.—O but the "*Chaldee* word *always* ſignifies to be *over-*"*whelmed.*" I deny the aſſertion; and, as Mr. *M.* has

has offered no proof, my ſimple negative might, according to the laws of diſputation, be allowed as a ſufficient anſwer. Nevertheleſs, I will attempt to *prove* the negative; viz. that the *Chaldee* word does not *always* ſignify to be *overwhelmed*. Dr. *Stennett* ſays, the word in the *Hebrew*, by which the *Jeruſalem Targum* renders the *Chaldee*, is *tebel*. If then an inſtance can be produced, where the *Hebrew* does not ſignify *overwhelming*, Mr. *M.*'s argument neceſſarily falls to the ground. A remarkable inſtance occurs, *Gen.* xxxvii. 31, where *Joſeph*'s brethren are ſaid to have "*dipped* his coat in the blood" of the kid. The *Hebrew* word there is formed from *tebel*, which is the very word that according to Dr. *S.* agrees with that in *Dan.* iv. 33. Yet the Septuagint does not render it ἐβαψαν but ἐμολυναν τον χιτωνα τω αἱματι, *inquinârunt*, they *ſtained* or *beſmeared* the garment, &c. Beſides, indeed, reaſon concurs in eſtabliſhing this tranſlation; for, ſurely, it is not to be ſuppoſed, that *Joſeph*'s brethren would *immerge* or *overwhelm* his garment *in* the blood; ſince that very circumſtance would manifeſtly tend to detect their crime, and to make their ſtory about *Joſeph*'s being deſtroyed by a wild beaſt, to wear the appearance not only of improbability, but of palpable falſhood. The moſt natural ſuppoſition, is, that they *ſtained* ſome *parts* of the garment with the blood, ſo as to prevent ſuſpicion; and that this could be done without *any* immerſion at all, is as certain, as, that the garment was not *overwhelmed* in, or *covered over* with blood. (1) That the controverted

word does not always ſignify either to *dip* or to *overwhelm*, is evident, from the ſignification of the *root* itſelf, and ſome of its branches. צבוע is the *Hebrew* for a *Hyæna*; and is a participle from צבע; which participle, *Trommius*, in his *Greek* Concordance, under the word Ὑαινη, (Vol. ii. P. 567,) renders "*coloratus*;" and that he did not mean an *univerſal* coloring occaſioned by a *total* dipping, or indeed by any dipping at all, in the preſent application of the word, is evident; becauſe he immediately quotes the *Dutch* tranſlators, ſaying, "*Belg. beſprincklet.*" *i. e.* BESPRINKLED. So that, according to *Trommius*, the word implies a *coloring*, performed by *ſprinkling*; and from this idea, is applied to *ſpotted* animals. So *Schindler*, by a periphraſis, makes it the name of an *Owl*. *Periphraſis noctuæ, quæ rubris maculis diſtincta eſt.* * And *Leigh* ſays, "it is rightly "explained by *Hieronymus*, as ſignifying *dyed*, "*tinged* or *diſcolored*; and by *Kimchius*, that which "*is of various colors.*" † The word is therefore applicable to any thing that is *dyed*, even where there is no dipping at all; as ſuppoſe, in the manner of coloring *printed linen*; or to any thing *ſpotted* by nature, as in the caſe of ſome *animals*. And, whether this interpretation, authenticated by *Trommius*, the *Dutch Tranſlators*, *Leigh*, *Schindler*, *Hieronymus* and *Kimchius*, does not overturn the *over-*

* And it is very remarkable, that our Tranſlators call the *Greek* ὑαινη, which is the Septuagint word for the *Hebrew*, in *Jer.* xii. 9. a SPECLED *bird*.

† *Recte igitur ab* Hieronymo *exponitur*, tinctum *vel* diſcolor: *eodemque modo a* Kymchio, *quod variorum eſt colorum*. Critica Sacra.

whelming

whelming aſſertions of Mr. *M.* for which he is indebted to Dr. *S.* and his oracle to Dr. *Gale*, I leave the critical reader to judge. (2) Becauſe the noun אצבע ſignifies a *finger*, it is therefore applied to birds of prey, who as *Leigh* ſays, are *uncis unguibus* DIGITATI: *Junius* and *Tremellius* accordingly tranſlate the ſeptuagint *Greek* ὀρνεον, *digitatum avem*, in *Jer.* xii. 9; and our *Engliſh* tranſlation, abiding by the *Hebrew*, renders it *ſpeckled*. The only difficulty here, is to aſcertain the analogy or correſpondence between the *Hebrew* root, and its branch; and between both, and the *Greek*, *Latin* and *Engliſh* tranſlations. The moſt natural interpretation ſeems to be this.—The *Hebrew* word ſignifies a *finger* or *talon*: and becauſe animals armed with talons, or as *Leigh* ſays, *uncis unguibus* DIGITATA, *ſtain* themſelves with the blood of their prey, therefore the word is deſcriptive of carnivorous animals, * *ſpotted* either by *nature* or by *accident*. Hence the ſame judicious lexicographer gives us the following appoſite criticiſm; *Recte fortaſſis reddatur* rubefacta, *ſcilicet, ſeu ſanguine infecta vel cruentata, ſeu cruenta & carnivora animalia.* And the judicious *Poole* ſays, in his Annotations, "The word in the *Heb.* ſignifies to *dye* or *color*; and interpreters are here divided, whether to interpret it of a bird *colored* by *nature* (ſo our tranſlators underſtood it, and therefore have tranſlated it *ſpeckled)* or by *accident*, as ravenous birds," (or beaſts) "are *colored* by the

* Digitata, *hoc eſt* rapax, *uncis unguibus in prædam involans.* Buxtorf. Fuller. Miſcel. Sac.

blood

blood of other birds killed by them."‡ It ſeems to me, however, that, if we are to argue naturally from the root to the branch, or from the cauſe to the effect; becauſe birds or beaſts *uncis unguibus digitata, color* themſelves with the blood of their prey, therefore the *Hebrew* word is transferred to any animals *ſpeckled* by *nature* as well as *ſpotted* through *accident*. And, if we apply theſe correſpondent criticiſms to the point in debate; is it not evident that, ſince the *Hebrew* word is uſed for a thing *ſpotted* or *ſpeckled*, whether by *nature* or *accident*, therefore it cannot poſſibly be confined to the idea of *dipping?* and much leſs to that of *overwhelming?* unleſs the Anabaptiſts will inſiſt that immerſion is eſſential to the ſpotting or ſpeckling of any thing, or that it cannot be *colored* without being dipt? which ſurely they will not be ſo abſurd as to maintain, in the face of ſtubborn matter of fact. So that the critical reader may judge, when Dr. *S.* from *Gale*, and Mr. *M.* from his oracle, triumphantly declare, that the *Chaldee* word in *Daniel* always ſignifies to dip or overwhelm, whether their triumph is not that of an unſupported *ipſe dixit*, rather than of truth and ſolid criticiſm. And the reader, is to judge, whether he will be more ſafe in taking up a ſentiment upon truſt, becauſe poſitive men advance it? or in adhering to the teſtimony of ſuch critics and lexicographers, as *Trommius* and *Leigh?* whoſe concurrent criticiſms are founded on the analogy of ſcripture?

‡ See *Poole*'s Annotations on *Jer.* xii. 9.

(3) That

(3) That the *Hebrew* word in *Daniel* cannot always ſignify dipping is evident from the *Latin* words, by which lexicographers tranſlate it. *Leigh* in his *Critica Sacra*, tranſlates it by the words *madefacio, colore inficio, coloro*; to *wet, ſtain, color*. And whether a thing cannot be *wet, ſtained* or *colored*, without dipping, I need not inform the reader. *Trommius* and *Scapula* and all the critics in the world, tranſlate it by *tingo*, as well as *mergo*; and always ſuppoſe a difference between theſe two *Latin* words; to the former of which, *Lyttleton* in his *Latin* Dictionary, beſide other ſignifications, gives that of "*ſprinkling*." But of this, I propoſe giving farther proof in another place. In the mean time, the reader is to judge, how much Mr. *M.* has got by his boaſted *iſtavang*; a word which he has *borrowed*, and ſo ſpoiled in borrowing as to make nonſenſe of it. The next time he publiſhes, I would adviſe him, to get Dr. *S.* inſtead of his critical aid-de-camp at *Wrexham*, to correct the preſs for him.

5 As Mr. *M.* ſeems to have borrowed the principal parts of his arguments and criticiſms on the paſſage in *Dan.* from Dr. *S.* the abſurdity and miſtakes which he has retailed, neceſſarily originate from his oracle. Conſequently the arguments, wherewith I have overthrown the *critiques* of the former, equally invalidate the force of the following aſſertion from the latter. "Admitting "that there is a *difficulty* in this paſſage (of *Dan.*) "it is to be obſerved, that the word (βαπτω) in "*moſt* other places, where the Septuagint uſe it,

"ſo

" ſo neceſſarily ſignifies *dipping*, that it is *impoſ-* " *ſible* for our author or any one elſe, to give " it a different meaning."* I am glad the Doctor acknowledges there is ſome " *difficulty*" in the paſſage he alludes to; and I hope when he more maturely reviews the arguments of his opponents, he will find there lies in the way of his ſtrained interpretation a *greater* difficulty ſtill. When he ſays, that the word βαπτω ſignifies *dipping* in " *moſt* " other places" of the Septuagint; he comparatively ſays nothing: becauſe, unleſs he can prove, that it has that ſignification in *all other* places, he does not prove his point; for, a *ſingle* inſtance, wherein it ſignifies a wetting by *effuſion* or *aſperſion* of water, or even a *partial* immerſion, overturns all his arguments; ſince the Doctor, and every advocate for total immerſion, as the *eſſence* of the mode, are obliged, if they would not incur the charge of inconſiſtency, to maintain that both βαπτω and βαπτιζω ſignify to *dip*—that they *always* have that ſignification—and both the one and the other always ſignify to *dip* by a *total immerſion.*

6 However, if the teſtimony of other critics and divines may be ſuppoſed of equal weight with that of Dr. *S.* or his borrower in *Liverpool*, I beg leave to lay before the reader the concurrent opinion of two perſons, who manifeſtly differ from the two Anabaptiſts. The firſt of theſe two great men, is, the learned Dr. *Pocock.* Reſpecting the ſignification of the Hebrew *tebel*, he ſays, after acknowledging it ſignifies to *dip*, yet adds, " it

* Remarks: P. 44.

" does

" does not *neceſſarily* point out a dipping of the " *whole* body." The other is *Schindler*, who renders the *Hebrew* word *tinxit*, *intinxit*, and further adds, " *Ita lavit, ut res non mundetur, ſed tantum* ATTINGAT *humorem, vel totâ, vel* EX PARTE."

III. From the foregoing obſervations, I hope, it has been made appear, how fallacious and inconcluſive is Mr. *M.*'s reaſoning about the neceſſity of preſerving the idea of *covering* or *overwhelming* all over, in order to keep up a proper analogy between the pouring out of the Spirit on the apoſtles, and that of the dew on *Nebuchadnezzar*. And here I cannot help expreſſing my aſtoniſhment, that Mr. *M.* or Dr. *S.* or any other Anabaptiſt ſhould ſo ſtrenuouſly contend for a *total* immerſion in baptiſm, ſince they themſelves are reduced to the inevitable neceſſity of acknowledging, with Dr. *Gale*, " that the word *(baptize)* " does not always *neceſſarily* imply a *total* immer- " ſion, or dipping the *whole* thing ſpoken of all " over; which (adds the Doctor) I readily allow. " For, *what is true of any* ONE *part, may be ſaid* " *of the* WHOLE *complexly.*" * But the Doctor drops another ſtill more remarkable conceſſion, in p. 117, of his Anſwer to *Wall.* " The word " βαπτίζω, does not ſo neceſſarily expreſs the " *action* of putting under water; as in general, a " thing's being in *that condition*, no matter how " it comes ſo; whether it is put into the water or " the water comes over it." Whether this gentleman has not by theſe unfortunate declarations

* See *Gale*'s Reflexions on *Wall*'s Hiſtory, page 139.

given up the whole matter at once; betrayed the cauſe of Anabaptiſm; and rendered a great part of his voluminous Anſwer to Mr. *Wall* nugatory and ſuperfluous, I leave the reader to judge. And that our mode of adminiſtering baptiſm by *pouring* or *ſprinkling* of water, is ſtrictly juſtifiable, even our opponents themſelves being judges, I hope to make evident, in a few obſervations on the above

MEMORABLE CONCESSIONS Of Dr. GALE, the Anabaptiſt.

I. As to the meaning of the *Greek* word βαπτιζω, the Doctor confeſſes, that, "it does not ſo neceſ-"ſarily expreſs the *action* of *putting under* water, "as in general, a thing's being in *that condition*;" and he exemplifies this declaration, by the ſtate of a ſea-coaſt, which, according to *Ariſtotle*, was not *baptized*, at low water; ſo that as the coaſt was not *put into* the water, but the water *came in upon* the coaſt, it is on this circumſtance, that he founds his ingenious conceſſion. If then, according to the Doctor, βαπτιζω does not expreſs the *action* of *putting* under water, it certainly is applicaple to the ſituation of a perſon, upon whom water is *poured*; and ſuch a perſon may be ſaid to be *baptized:*

II. If it be urged, that *dipping*, not *pouring* or *ſprinkling*, is neceſſary to baptiſm; I anſwer, *that* cannot be, according to Dr. *Gale:* for, he declares, that "a thing" may be *baptized*, if it be *under* water, "NO MATTER HOW IT COMES SO."

And

And ſurely, a perſon may be under water, when it *falls* upon him in the diſtillations of the rain or dew; as in the caſe of *Nebuchadnezzar*. So that, as it is "no matter *how*" the water comes over him; conſequently, if the perſon to be baptized, is under the *droppings* of the baptiſmal water, adminiſtered either by *effuſion* or *aſperſion*, his baptiſm is valid.

III. But it will be inſiſted, that, admitting the indifference of the *mode*, by which a perſon may be ſaid to be *under* water, yet that there ſhould be a ſufficiency of the element to *cover him all over*. But this requiſition is inconſiſtent with Dr. G.'s conceſſions: for, even when he is ſo ſelf-contradictory, as to inſiſt on *dipping*, as *eſſential* to the due adminiſtration of the ordinance, yet he allows that a *total* immerſion is not neceſſary; and, as his own conceſſions juſtify the baptiſm of an individual, when he is not *put* under water, but when the water comes *over* him, "no matter *how*;" therefore, if an *immerging* only a *part* may, according to the Doctor, be called a valid baptiſm of the whole perſon; ſo may, by a parity of reaſoning, a *pouring* or *ſprinkling* of water on a *part*, be termed a baptiſm of the *whole man*; according to a favorite maxim of the Doctor, "*What* "*is true of* ANY ONE *part, may be ſaid of the* "WHOLE *complexly.*"

IV. What becomes then of all the arguments of Anabaptiſts, in favor of *total immerſion*. Are they not all rendered futile and nugatory? Yea, are they not perfectly annihilated by the following never-to-be-forgotten conceſſion of their

champion Dr. *Gale*, which crowns the whole? "I readily allow, that the word *(baptize)* does "not *neceſſarily* imply a *total* immerſion." Yea, he ſo far juſtifies the validity of a *partial* immerſion, as to declare the *thing* or *perſon* dipped, when only a *part* of either is immerſed. This conceſſion he illuſtrates by the example of the *hyſſop* mentioned *Exod.* xii. 22, and that of a *pen*. Reſpecting the former, he acknowledges, that the *hyſſop itſelf* might be ſaid to be *dipt*, "though not dipt *all over*." And as to the ſtate of a pen dipt he ſays, "Though the *whole* pen "is not dipt *all over*; yet THE PEN MAY BE "TRULY SAID TO BE DIPT according to that "known rule: *What is true of any* ONE *part, may* "*be ſaid of the* WHOLE complexly."

V. When Dr. *G.* ſays, p. 168. "If the word "does but ſignify to *dip*, let it relate to the "*whole* body, or a *part* of it only, I ASK NO "MORE;" does he not aſk much *leſs* than will ſuit the cauſe of Anabaptiſm, or give the leaſt color of rational argument to the whole of his tedious animadverſions on *Wall?* And what has the verboſe *reflecter* been contending for? that βαπτω and βαπτιζω ſignify to *dip?* Alas! he might have ſpared all his unmeaning verboſity; for *that* his antagoniſt never denied. Had his proofs been at all to the purpoſe, they ſhould have demonſtrated, that the *Greek* words are perfectly the ſame, and *always* ſignify to *dip*; or that their ſignification will admit of no other valid mode of applying the baptiſmal water, but by *immerſion*.

Has

Has he proved this? No; his own conceſſions illuſtrated by the ſtate of *Nebuchadnezzar's* body, as well as that of the ſea-coaſt in *Ariſtotle*, are plump againſt him; and particularly his appoſite maxim, that a perſon or thing is baptized, if it be *under* the water, "*no matter how it comes ſo*; whether it "be *put into* the water, or whether the water "*comes over* it."—Has he proved that a *total* immerſion is *eſſential* to the mode of baptiſm? No; *that* he has abſolutely given up. By acknowledging, when a *part* only of the *hyſſop* was dipt in the blood, and the *nib* of the pen only is dipt in the ink, that both the *hyſſop* and *pen* might nevertheleſs, be ſaid to have been *dipt*; he manifeſtly allows a partial dipping in baptiſm. For, if his maxim, "*What is true of any* ONE *part, is* "*true of the* WHOLE *complexly*," be applicable to the caſe of the *hyſſop* and *pen*; it is conſequently of force in reſpect to baptiſm; and ſo indeed the "deeply-learned Doctor" as the *twin-diſputant* ſtyles him, acknowledges; "Let the word relate "to the *whole* body or a *part* of it, *I aſk no more.*" And we "aſk no more" to prove, that the candid Doctor ſeems to have not ſufficiently weighed the conſequence of his own declarations.—We "aſk no more" to prove, that his conceſſions fully juſtify the modes of baptizing by *pouring*, *ſprinkling*; and that the *dipping* any *part* of the body is as valid a baptiſm, even in the Doctor's own eſtimation, as an immerſion of the *whole*.—We "aſk no more" to prove, that the "deeply-learned" Doctor has amaſſed together a prodi-

gious

gious cargo of quotations from authors ſacred and profane, to no purpoſe; ſince ten thouſand inſtances, wherein βαπτίζω ſignifies to *dip*, are of no ſervice to the cauſe; unleſs they excluded *every other* ſignification, and proved that it invariably ſignified to dip *all over*.—And "we aſk no more" to prove, that, when the Anabaptiſts of the day, *always* and in *every caſe*, practiſe a *total dipping*; they act with that unrelaxing ſtiffneſs, which is a peculiar characteriſtic of downright bigotry; and, that when ſo trivial a circumſtance, as a non-agreement with them reſpecting the *quantity* of water or the *mode* of application, will induce them to ſtand aloof from their brethren; they too manifeſtly claſs with thoſe who make the kingdom of GOD to conſiſt as much in meat and drink, as in *righteouſneſs, peace, and joy in the Holy Ghoſt*; and are real objects of pity, if conſidered as under the unhappy influence of that bigotry, which prompts them to contend for what is abſolutely indefenſible even upon the declarations of the *literary Goliah* of their cauſe.

CHAP.

CHAP. V.

BAPTISMAL ASPERSION *an emblematical repreſentation of our juſtification by the* blood, *and of our ſanctification by the* Spirit *of* CHRIST.—*The objections of Mr.* M. *and his* oracle *on this head, confronted with ſcripture, reaſon, and the ſtriking teſtimonies of* Calvin, Beza, Tilenus, Voſſius, Lightfoot, *&c.*—*Dr.* S.*'s criticiſm on the* διαφοροις βαπτισμοις divers baptiſms, *mentioned in* Heb. ix. 10; *as well as his wonderful doctrine of* genus *and* ſpecies, *by which it is ſupported, proved to be equally fallacious and abſurd.*

AS we argue analogically from the *pouring out* of the Spirit to the correſpondent mode of baptizing by pouring of water; ſo we think that the ſame kind of reaſoning is of force, in order to warrant the adminiſtering of the ordinance by *ſprinkling*. As our ſanctification by the Spirit, and our juſtification by the blood of CHRIST, are frequently mentioned under *that* term; and as both are emblematically repreſented in baptiſm; we therefore maintain, that the ordinance, founded on this natural analogy is duly adminiſtered by *aſperſion*. Mr. *M.* therefore, when in his uſual cavalier ſtyle he aſks, p. 18, "What becomes of your *ſprinkling many* "*nations, ſprinkling clean water*, and *pouring out* "*of the Spirit*, which are all *figurative?*" inſtead of invalidating, in the leaſt, thoſe arguments, which

which I laid before him on a former occaſion; rather ſuggeſts a hint, which corroborates mine, and enervates the force of his own reaſoning: for, when he acknowledges the above expreſſions are "*figurative*," he manifeſtly grants they contain a *figure* of ſomething; which, I ſuppoſe, he will acknowledge to be that of a ſinner's juſtification by the *ſprinkling* of the Redeemer's blood; and of his renewal, by the ſprinkling of his Spirit, under the emblem of *clean water*. If then, the *ſprinkling* of *blood*, the *ſprinkling* of *water*, and the *pouring* out of *fire*, are ſignificantly "*figurative*" of our juſtification and ſanctification; why may not the ſprinkling or pouring out of water, be a proper *figure* of theſe two bleſſings, in the adminiſtration of baptiſm? and conſequently, why may not the ordinance, repreſenting ſuch a *figure*, be properly diſpenſed in either mode? Had the ſcriptures, alluded to, been couched in the following terms, "He ſhall *dip* many nations—I "will *waſh* you in clean water,—the *baptiſm* of "the blood of CHRIST, &c. how readily would "our adverſaries have urged their ſtrong alluſion "to *dipping!* But, becauſe the terms manifeſtly countenance the contrary mode; therefore their alluſive analogy in favor of *ſprinkling*, &c. is quite inadmiſſible; and, any attempt to argue analogically from the ſprinkling of the blood of CHRIST to the validity of baptizing by a correſpondent aſperſion of water, only furniſhes them with a freſh opportunity of diſcovering their (what Dr. S. calls) "*bitter antipathy*" to alluſions and analogy;

logy; for the uſe of which, at other convenient ſeaſons they manifeſt the moſt partial veneration. Beſides, if, becauſe expreſſions are "*figurative*," they therefore "give no *direction* for water-baptiſm," as Mr. *M.*'s clumſy diction aſſerts; what then will become of all the mighty arguments he deduces from the expreſſion, "Ye are *buried* with him by baptiſm into death?" Whether, therefore, our author's reaſoning, here, favors more of *real* or *figurative nonſenſe*, I leave to the judgment of the diſcerning reader.

As Mr. *M.* has ſimply hinted an objection or two againſt my alluſive reaſoning, without conſidering one of the *arguments*, by which it is ſupported; I ſhall therefore take my leave of *him* for a moment, and face his oracle. Proceed we then to conſider the ground of the Doctor's cavils againſt what we think the analogy between our mode of baptiſm by aſperſion, and

I. The ſprinkling of the blood of CHRIST. Againſt this he ſays, "This mode of adminiſ-"tering the ordinance as an *emblematical repre-"ſentation* of our juſtification hath no foundation "in the word of GOD."* In this aſſertion, equally bold as falſe, the Doctor *denies* two things; *firſt*, that the baptiſmal waſhing is an emblem of our juſtification through the blood of CHRIST; *ſecondly*; and conſequently, that the mode of adminiſtering baptiſm, founded on the ſuppoſed analogy, is unſcriptural. From one of Dr. *S.*'s profeſſed veneration for ſcripture and logic, one

* Remarks, P. 120.

would not have expected ſo raſh a declaration; at leaſt, we might have expected it couched in more diffident and modeſt language. But, what are the *arguments*, on which he grounds his negative? (1) He ſays, "*cleanſing* is much better "effected by *dipping* than *ſprinkling*." But, as the queſtion, is not, whether "*cleanſing* is *much* "*better* effected by dipping than ſprinkling," but whether it is effected *at all* by the latter; in order to give concluſiveneſs and conſiſtency to his aſſertion, he ſhould have roundly declared, that "cleanſing is *never* effected by ſprinkling, but "*always* by dipping;" and then, tho' he would have uttered a glaring miſtake, he would nevertheleſs have kept pace with the principle he is obliged, as an advocate for the eſſentiality of dipping, to maintain. His qualifying phraſe, "*much better*," therefore, gives up the point, and proves his inconſiſtency. But when the Doctor inſinuates, that, becauſe the body is *much better* waſhed by dipping than ſprinkling of water, therefore baptiſm is *much better* adminiſtered by immerſion than aſperſion; does he not implicitly grant, that baptizing by the latter mode is a *good* one? only, that the former is *much better?* And does not his own declaration juſtify, in ſome degree, the propriety of a baptiſm by *ſprinkling?* When he founds an argument, againſt baptiſmal *aſperſion*, on the *quantity* and particular *mode* of applying water, requiſite to waſhing the *body*; is he not aware, that, by demanding ſuch exact correſpondence between the *ſign* and *thing ſignified*, he furniſhes

furniſhes us with an argument, not only againſt immerſion, but even againſt every other mode of baptizing whatever. For, if *dipping* be a *much better* way of *cleanſing*, than ſprinkling; then a waſhing with *ſoap*, and in a *large river*, is a *much better* mode of *cleanſing* the body, than either; and according to our author's doctrine of reſtrictive analogy, ought to be practiſed, in baptiſm. And, as the Doctor acknowledges, (p. 122) "that the word *ſprinkling* is uſed to expreſs *clean-* "*ſing*," as in the caſe of the *leper* under the law; yet, to be conſiſtent, he ſhould have maintained, that the *cleanſing* of the leper would have been "*much better*" effected by his being *dipt all over* in the typical blood, than by being only *ſprinkled* with it. See! in what abſurd trifling this mode of reaſoning terminates! But, that the Doctor may be aſhamed of ſuch trifling, and not aſhamed to give it up, upon the teſtimony of a great author, I will lay before him a part of *Cyprian*'s letter to *Magnus*. "In the ſacrament (of bap- "tiſm) the contagion of ſin is not waſhed away, "as the filth of the *body* is in a carnal bath, as that "there ſhould be any need of a *ſeat* to ſit upon, "of *ſoap*, and a *fiſh-pond*, which are generally re- "quiſite to cleanſe the body. The breaſt of a "believer is waſhed in a DIFFERENT manner. "To thoſe that believe, the divine abridgment "*divina compendia* conveys the *whole* benefit." †

† *In ſacramento, non delictorum contagia, ut in lavacro carnali ſordes corporis abluuntur, ut aphronitris, & ſolio & piſcinâ opus ſit, quibus ablui corpuſculum poſſit. Aliter pectus credentis abluitur.* TOTUM *credentibus conferunt* DIVINA COMPENDIA. Cypr. Epiſt. 76. P. 249.

By the *divina compendia*, *Cyprian* means the compendious mode of baptizing by *ſprinkling*; which he confirms and illuſtrates by the appoſite ſcriptures, *Ezek.* xxxvi. 25, 26. *Num.* xix. 19, 20, and chap. viii. 6, 7.

(2) The Doctor thinks he is furniſhed with a formidable argument againſt the ſcriptural validity of baptizing by *aſperſion*, becauſe, though a *ſprinkling* under the law, was called a *cleanſing*, yet it was a ſprinkling by *blood*; and he thinks this difference in the *matter* totally invalidates the analogy. Thus he argues againſt Mr. *Addington:* "Nor ſhould I have much wondered, if he had "added, that it ſeems to be moſt properly ad-"miniſtered, not only by *ſprinkling*, but by "ſprinkling *blood* inſtead of water."* This is extremely ſpecious, and favors not a little of plauſible ſophiſtry. But the weakneſs and fallacy of ſuch pitiable argumentation, may be eaſily diſcovered by any one, who is converſant in the nature of ſcripture-alluſions, and is, in any tolerable degree acquainted with the method of reaſoning, our author himſelf adopts upon other occaſions. The Doctor's objection, founded on the *difference* between *blood* and *water*, equally invalidates and overthrows ſome of his own favorite alluſions. For, if no analogy can be drawn from the manner of *cleanſing* by the ſprinkling of *blood*, to a correſpondent mode of adminiſtering baptiſm by water, becauſe a ſprinkling of *blood* is *not* a ſprinkling by *water*; then, the

* Remarks, *Ibidem.*

ſame

ſame objection is of equal, if not greater force, againſt the Doctor's darling analogy from the baptiſm of the Spirit under the emblem of *fire*, to that of baptiſm by an immerſion in *water*; becauſe *fire* and *water* are elements diametrically oppoſite. So that, when the Doctor, by a ſtrained ſimilitude, repreſents and recommends immerſion under the figure of metal "laid under the "refiner's fire;" if I were diſpoſed to turn the edge of his reaſoning againſt himſelf, and to detect the weakneſs and ſophiſtry of his objections to our alluſive arguments in favor of ſprinkling, I might, *mutatis mutandis*, ſay; "Nor ſhould "I have much wondered, if the Doctor had "added, that baptiſm ſeems to be moſt pro- "perly adminiſtered by an immerſion in *fire* "inſtead of *water*." And, by adopting the ſame mode of addreſs which concludes p. 120, of his *Remarks* on Mr. *Addington*'s Treatiſe, I might alſo with juſt retaliation of language, borrow his own words, and ſay, "Let imagination have "its full ſcope: and then the queſtion will be, "which has the happieſt invention, our author, "or thoſe who practiſed a mock-baptiſm, by *fire*."

(3) From the following conceſſion in p. 122, one would be almoſt inclined to think the Doctor was in a meaſure reconciled to our alluſion in favor of ſprinkling; at leaſt that he intended meeting us half way. "What Baptiſt, Sir, is ſo "grievouſly offended with the word *ſprinkling*, "as not to allow it is ever uſed to expreſs *puri-*

"*fying*

" *fying* or *cleanſing?* I anſwer, Dr. *S.* is the " *Baptiſt*" who is thus " *grievouſly offended*;" otherwiſe, wherefore doth he ſuppoſe that our alluſive arguments are the reſult of an imagination, giving itſelf full ſcope, like that of *Peter's ſucceſſor at Rome?* But, notwithſtanding the above conceſſion, he ſays (p. 120) " nor hath the phraſe " of the *blood of ſprinkling* any the leaſt reference " to baptiſm." That is, Dr. *S. ſays* ſo, and therefore to be ſure, it muſt *be* ſo. But, has not baptiſm the leaſt reference to the *blood of ſprinkling?* Yes, moſt certainly, the Doctor himſelf being witneſs: For he acknowledges that " the word " *ſprinkling* is uſed to expreſs *cleanſing*." But cleanſing is uſed to expreſs baptiſm as a *waſhing with water*. And as *we* are ſaid to be *cleanſed* by the *blood of ſprinkling*; yea, to be *waſhed* in it; *Rev.* i. 5; conſequently the *ſprinkling* of water in baptiſm is an appoſite, ſignificant, and ſcriptural repreſentation of our juſtification by the blood of CHRIST. So that, as we are ſaid to be *waſhed* and *cleanſed* by the blood of *ſprinkling*; why may we not be ſaid to be *ſacramentally* waſhed by a *baptiſm* of ſprinkling. Is not the validity of this mode eſtabliſhed by the ceremonial cleanſings by *aſperſion* under the law, and the antitypical cleanſing under the goſpel by the *ſprinkling* of the blood of CHRIST? And has the Doctor urged one ſolid argument againſt this natural repreſentation of the matter? Rather, has not his own conceſſion, that " ſprinkling is uſed to expreſs " cleanſing" fully eſtabliſhed the very ſentiment he

he intended to oppoſe? And, to prove that the argument, thus far has the ſanction of an eminent lexicographer's concurring opinion, I need, only quote *Leigh's Critica Sacra.* Under the *Greek* word λέβης he ſays, " In the ſacred ſcriptures it " is ſpoken of *baptiſm: Epheſ.* v, and in the epiſt. " to *Tit.* chap. iii. It is *metaphorically* ſpoken of " the *blood* of CHRIST, by which, our ſouls are " *waſhed* and cleanſed from the filth of ſin."*

(4) Having thus far conſidered, and I hope refuted too, the principal objections of the Doctor (for, *arguments* I cannot call them;) let us look back to his poſitive aſſertion in p. 120; where he ſays, " this mode of adminiſtering the ordinance " as an emblematical repreſentation of our juſ- " tification hath no foundation in the word of " GOD." I hope the reader has received ſome ſatisfactory evidence, that the Doctor's zeal here hath precipitated him into a manifeſt miſtake: and, that the alluſion contended for, has received not a little ſupport from his own pen. He has acknowledged that " the word *ſprinkling* is uſed " for *cleanſing*;" and that there is an alluſion to baptiſm in the term *waſhing of regeneration.* Now, if a thing ſprinkled is ſaid to be *cleanſed*, it may be with equal propriety ſaid to be *waſhed*; ſince the former is an effect and conſequence of the latter: and ſo indeed, what the apoſtle *Paul* calls " having the heart *ſprinkled* from an evil con-

* *In ſacris literis dicitur de* baptiſmo; *ut* Epheſ. 5, *& in epiſt. ad* Titum, *cap.* 3. *Metaphoricè dicitur de* ſangine Chriſti, *quo animæ noſtræ a peccati ſordibus abluuntur & purgantur.* Critica Sacra. P. 160.

" ſcience,"

" ſcience," St. *John* terms being " *waſhed* in his " blood," and "*cleanſed*" by it from ſin. *Rev.* i. 5. 1 *John* i. 7. But the term *waſhing* and the idea it implies is transfered to baptiſm; conſequently the ſcriptures repreſent it as an emblem of a ſpiritual cleanſing; elſe, why do they uſe the phraſes " *waſhing of regeneration*; *waſhing of wa-* " *ter by the word*; *baptiſm doth now ſave us*, not *the* " *waſhing* away the filth of the fleſh, but the an- " ſwer of a good conſcience," rendered ſo, by the waſhing of the blood and Spirit of CHRIST? If therefore baptiſm be an emblem of a ſpiritual waſhing, (which the Doctor cannot deny, without flying in the face of GOD's word;) and if that ſpiritual waſhing be repreſented in ſcripture as the cauſe of our juſtification, or indeed the thing itſelf: then baptiſm, by the moſt fair and inevitable conſequence, is an emblematical repreſentation of our juſtification: which is a refutation of the *firſt* part of the Doctor's falſe poſition. But the ſpiritual waſhing of the conſcience in juſtification is repreſented under the term *ſprinkling*: therefore, if that term be applicable to the *thing ſignified*, by every law of ſcripture analogy, it is applicable to the *ſign*, and points out the analogous mode of adminiſtering it: which was the *ſecond* point to be proved.

(5) And now, that I may convince the Doctor, that my reaſoning on this head is not altogether ſingular; but that it ſtands ſupported by the teſtimony of ſome very great men: And that I may at once expoſe the novelty and futility of all his

his boaſted objections, I will preſent him with a few venerable names, whoſe authority is unqueſtionably as great as that of any or all the Anabaptiſts in the world. I ſhall begin with CALVIN; whom Dr. *Featly* calls "the bright burning taper of *Geneva*." Speaking of baptiſm as an emblematical repreſentation of our juſtification, he ſays; "IN THE WATER, AS IN A GLASS, "CHRIST REPRESENTS TO US HIS BLOOD, "that we may ſeek our purification from it: "and ſince he teaches us, that we are formed "again by his Spirit, that being dead unto ſin, "we ſhould live unto righteouſneſs; it is certain "that we want nothing which can make for "the *ſubſtance* of baptiſm." ‡—Next to *Calvin* I bring the teſtimony of BEZA; "The main "thing, or *res ipſa* the very thing in baptiſm, is "the SPRINKLING OF THE BLOOD OF JESUS "CHRIST for the remiſſion of ſins and imputation of his righteouſneſs; which are as it were "ſet forth before our eyes EXTERNÆ ASPERSIONIS *ſigno* by the *ſign of outward* SPRINKLING" in baptiſm. † TILENUS is equally ſtrong and expreſs in favor of the emblematical repreſentation. "—The *analogy* of the ſacra-

‡ *In* aquâ, *velut in ſpeculo* SANGUINEM *nobis ſuum* Chriſtus *repræſentat, ut munditiem inde noſtram petamus: quum docet nos Spiritu ſuo reſingi, ut mortui peccato juſtitiæ vivamus, nihil quod ad baptiſmi ſubſtantiam faciat, deeſſe nobis certum eſt.* Calvin, *in* Act Apoſt. viii. 38. P. 224.

† *Res ipſa baptiſmi eſt* ASPERSIO SANGUINIS Jeſu Chriſti *in remiſſionem peccatorum & imputationem juſtitiæ ipſius, quæ velut oculis noſtris ſubjiciuntur externæ* ASPERSIONIS SIGNO. Theod. Bez. Tract. Theolog. Vol. i. de S. Sp. Ch. iv. P. 28.

" ment may be preſerved NO LESS in *ſprinkling* " than in *dipping*: for, in the purifications un- " der the law *ſprinklings* ῥαντισμοι were ſuffici- " ent." *——Vossius is not leſs ſo. " Baptiſm " is a ſacrament inſtituted by CHRIST, that by " it we might be grafted into the church; with " this promiſe, that no leſs certainly than we " are *outwardly waſhed* with *water*, we are *in-* " *wardly waſhed* by the *blood* and Spirit of " CHRIST." And again.—" Our inward waſh- " ing from ſin by the *blood* and *Spirit* of CHRIST " is clearly *ſignified* and ſurely *ſealed* to us" in baptiſm.—And ſtill more particularly: " Why " did JESUS command this ſacrament (of bap- " tiſm) to be performed by water waſhing away " the filth of the body? Becauſe there is αναλογια " an ANALOGY between the *outward* waſhing " with WATER, and the *inward* cleanſing by the " BLOOD and Spirit of CHRIST."†——To the above teſtimonies permit me to add that of Dr. LIGHTFOOT. " To denote this waſhing by a " ſacramental ſign, a *ſprinkling* of water is AS " SUFFICIENT as an *immerſion*; ſince the one

* —NEC MINUS *in* ASPERSIONE *quam in immerſione, ſacramenti* analogia *ſervetur; ſiquidem in legalibus purificationibus ſufficiebant* ραντισμοι. Tilen. Diſp. i. de bapt. Theſſ. xv.

† BAPTISMUS *eſt ſacramentum a* Chriſto *inſtitutum, ut per illud eccleſiæ inferamur; cum hac promiſſione, quod non minus certo quam aquâ extrinſecus lavamur, etiam intrinſecus a peccatis abluimur* per ſanguinem *& Spiritum* Chriſti.—— *Intrinſeca per* ſang. *&* Spir. Chriſti *ablutio a peccatis & clare nobis ſignetur & certo obſignetur de Bapt.*——*Cur vero liquore, corporis ſordes abluente, ſacramentum hoc perfici mandavit* Jeſus? *In cauſa eſt* αναλογια *inter ablutionem externam quæ aquâ fit, & internam quæ fit ſanguine & Spiritu* Chriſti. Voſſ. De Bapt. Diſp. i. Theſ. i. P. 342.—*Ibid.* P. 345.—*Ibid.* Theſ. iv. P. 347.

" really

" really argues a *waſhing*, AS WELL AS the " other."†——" Eſpecially," ſays KECKERMAN, " ſince αναλογια the *analogy* of ſignification re- " mains, and our pollution may be waſhed away " by that ASPERSION."‡——I ſhall cloſe theſe ſtriking quotations with the teſtimony of WALÆUS. " Which rite (that is *aſperſion*) the word " ραντισμοι favors; which is uſed concerning the " *blood* of CHRIST. *Heb.* ix. 14." §

From the unanimous teſtimony of theſe reſpectable Critics, it muſt at firſt ſight appear evident to any reader, that they concur in eſtabliſhing the ſentiment which Dr. *S.* treats with much contempt; and in eſtabliſhing it too on *ſcripture*-grounds. So that, according to them, it is plain, (1) That baptiſm is an emblem of ſpiritual waſhing by the blood of CHRIST; and conſequently, of our juſtification. (2) That there is not only an *analogy* between the external waſhing with water, and the internal purification of the heart by the blood of CHRIST, *in general*; but that this *analogy* ſubſiſts between this internal purification and baptiſmal ASPERSION, *in particular*. (3) And therefore that *ſprinkling*, thus founded

† *Ad hanc ablutionem* SACRAMENTALI SIGNO, *denotandam* SATIS EST ASPERSIO *aquæ, æque ac in aquam immerſio; cum revera ablutionem ac purificationem hæc arguat* ÆQUE AC *iſta.* Dr. Lightfoot. Horæ Hebraicæ *in* Matth. iii. 6. P. 49.

‡ *Præſertim cum* αναλογια *ſignificationis maneat, &* ASPERSIONE *illâ ſordes abluuntur.* Keckerman. Syſtem Theolog. L. iii. C. viii. P. 452.

§ *Cui ritui* (ſc. ASPERSIONI) *favet & vox* ραντισμοι; *quæ de* SANGUINE Chriſti *uſurpatur*, Heb. iv. 14. Walæus. Synops. Pur. Theolog. Diſp. xliv. Theſſ. xix. P. 606.

on ſcripture-analogy is a very ſignificant mode of adminiſtering baptiſm; becauſe it exhibits an emblematical repreſentation of our juſtification by the blood of CHRIST. (4) That the application of this analogy to baptiſm is not only warranted by ſcripture, but is farther authenticated by the concurrent opinions of ſuch venerable names, as thoſe of, *Calvin*, *Beza*, *Tilenus*, *Voſſius*, *Lightfoot*, *Keckerman*, and *Walæus*.——With ſuch reſpectable authorities to countenance our ſentiments, we feel but ſmall diſcompoſure at the oppoſition of Dr. *S.* or any other Anabaptiſt in the world. And I fancy there is no occaſion to advertiſe the pious reader, that ſome at leaſt of thoſe, whoſe names I have produced, were as likely to know the mind of the *Holy Ghoſt* in his word; to underſtand the doctrine of ſcripture-analogy; and to fix the laws of ſacred criticiſm, as all the Anabaptiſts that ever lived: and therefore, that their evidence gives ſuch a ſanction to the analogy in debate, as will not leave the reader to heſitate for a moment, on which ſide of the queſtion to give his ſentence of approbation.

II. The ſame mode of reaſoning, by which we maintain the ſcriptural propriety of baptizing by aſperſion, drawn from the analogy it bears to our juſtification by the ſprinkling of the *blood* of CHRIST, is equally forcible, when applied to the ſcripture-repreſentations of our renewal by his *Spirit*. Or, in other words; as we ground the validity of baptiſmal aſperſion on the phraſes—

the

the blood of SPRINKLING—WASHED *in his blood—it* CLEANSETH *from all ſin*, &c.—on the application of a ſimilar phraſeology to the purifications under the law; on the manifeſt convertibility of the terms *ſprinkling*, *cleanſing*, *waſhing*; and on the natural and well-ſupported *analogy* between the baptiſmal *ſign* and the *thing ſignified:* † ſo we aſſert, that as the influences of the Spirit are promiſed in the terms of "*ſprinkling* clean water;" and as baptiſm is a ſign of thoſe influences, and an emblematical repreſentation of their *cleanſing* effect; therefore the mode of adminiſtering baptiſm by *ſprinkling* is farther ſupported by this ſuperadded analogy.—But let us ſee what Dr. *S.* has to ſay againſt this.

1 Upon that text "*I will ſprinkle clean water* "*upon you, and ye ſhall be clean*," *Ezek.* xxxvi. 25; he ſays, p. 122. "The leper might be ſprinkled, "and thereupon pronounced clean." But the leper not only "*might* be" but actually *was* ſprinkled, and pronounced actually *clean.** And if a leper was *legally* cleanſed by *ſprinkling*; why may not a perſon be *ſacramentally* cleanſed by a cor-

† *N. B.* That there is ſuch an *analogy*, Mr. *M.* himſelf acknowledges in page 20, in the following words. "Baptiſm is a LIVELY emblem of "INWARD WASHING."

* "And he (the prieſt) ſhall SPRINKLE upon him that is to be "cleanſed from the leproſy, ſeven times, and ſhall pronounce him "CLEAN." *Levit.* xiv. 7. This was the main part of the leper's purification. The waſhing of his fleſh, ſubſequent upon that, was preparatory to his introduction to the camp, and to his tent. And, whereas the Doctor ſuppoſes, that this *waſhing* was by immerſion, he ſhould remember that the *Hebrew* word uſed ver. 9, is not *tebel*; and therefore that this waſhing was not ſpecifically by dipping, much leſs a dipping of the whole body.

reſpondent

reſpondent mode in baptiſm? As the leper's purification was not ſuſpended on the *quantity* of the blood: ſo neither does the reality of *baptiſm* depend on that circumſtance, in the application of water. And the validity of the inſtitution in the one caſe, fully vindicates the ſacramental validity in the other.——But againſt this he argues, "The prophet might ſay in reference to "*that* ceremony, *I will ſprinkle clean water*, &c." But this is an egregious blunder; and I can no otherwiſe account for the Doctor's making it, than upon a ſuppoſition, that either he was *ignorant* of the proper reference of the above text; or, which is not improbable, that he was *unwilling* to point it out; becauſe it would effectually overturn all his labored arguments againſt us. Nor can I better obviate the abſurdity of *his* reference, than by taking up his own words, "It is to be remembered, that the leper was not "ſprinkled with clean *water*, but with *blood*." Beſides, how can the Doctor poſſibly ſuppoſe the prophet to make any alluſion to the legal purification by *blood?* when the cleanſing promiſed in *Ezekiel*, is to be effected by *clean water?* and when this very gentleman's principal argument againſt our analogy, drawn from the cleanſing the leper by ſprinkling of *blood* to a correſpondent mode of adminiſtering the baptiſmal *water*, is founded on the difference of the *matter* of theſe reſpective inſtitutions? If indeed there were no mode of purification by the *ſprinkling of water* under the law, his reference might carry ſome air of plauſibility,

ſibility. But this is not the caſe. A remarkable mode of this nature is recorded in *Num.* viii. 6, 7. "Take the Levites from among the children of "Iſrael, and *cleanſe* them. And thus ſhalt thou "do unto them to cleanſe them: SPRINKLE "*water of purifying* upon them; and let them "ſhave all their fleſh; and let them waſh all "their clothes; and *ſo* make *themſelves* clean."

However the *garments* of the Levites were to have been cleanſed, it is undeniably plain, that in the preſent inſtance, the purification of their *perſons* was to be effected through the *ſprinkling* of water. A mode this, repeatedly enjoined in *Num.* xix. If any perſon touched a dead body and did not *purify* himſelf, according to the divine inſtitution; that perſon was to be cut off from Iſrael: the reaſon of which ſevere procedure is mentioned in Ver. 13. "That ſoul ſhall "be cut off from Iſrael, *becauſe* the *water of ſepa-* "*ration was not* SPRINKLED upon him." And ſo very ſtrict and circumſtantial was this mode of purification to have been; that not only the *perſon*, defiled by the touch of a dead body, but alſo the *tent*, all the *veſſels*, and all the *perſons* preſent, were to undergo a general cleanſing; which was to be performed thus. "For an unclean per- "ſon they ſhall take of the aſhes of the burnt "heifer of purification for ſin, and running *wa-* "*ter* ſhall be put thereto in a veſſel: and a clean "perſon ſhall take hyſſop, and dip it in the water, "and SPRINKLE it upon the tent, and upon all "the veſſels," &c. Ver. 17, 18. And of thoſe who neglected

neglected this mode of purification, it is again ſaid, " That ſoul ſhall be cut off from among the " congregation becauſe he hath defiled the ſanc- " tuary of the LORD; the *water of ſeparation* hath " not been SPRINKLED upon him." Ver. 20. †

Now that this *ſprinkling* of the water of purification was a legal *baptiſm* or *waſhing*, appears evident from the reference of the *Son of Syrach* to this very mode of purification, and from his application of the word βαπτιζω. " He that is waſhed " ὁ βαπτιζομενος απο νεκρε; or, he that is baptized, " after touching of a dead body and toucheth it " again; what availeth his waſhing?" *Eccluſ.* xxiv. 26.—The touching of a dead body is the particular defilement mentioned in *Num.* xix. The mode of purification enjoined was by *ſprinkling* of water. But this ſprinkling, an apocryphal writer calls a *being baptized.* Therefore a *legal* ſprinkling was a baptiſm; and ſo may an *evangelical* one.

It is manifeſtly therefore in reference to this mode of purification, that the LORD ſays by *Ezekiel*, " I will SPRINKLE clean water upon you, " and ye ſhall be clean." And becauſe the legal

† The circumſtances of this very mode of purification under the law, are urged by CYPRIAN in his letter to *Magnus*, in order to demonſtrate the validity of baptiſmal *ſprinkling*. And the very *ſcriptures* I have refered to, are quoted in that famous *Cyprianic* epiſtle.—" *Item in* Numeris, *& homo qui fuerit immundus uſque ad veſperam, hic purificabitur die tertio*, &c. *ſi autem non fuerit purificatus, exterminabitur anima illa de* Iſrael, *quoniam* AQUA ASPERSIONIS *non eſt* SUPER *eum* SPARSA. *Et iterum, Dominus ad* Moyſen, *dicens, Accipe* Levitas, *& purificabis eos*; *& ita facies eis purificationem,* CIRCUMSPARGES *eos aqua purificationis; & iterum,* AQUA ASPERSIONIS *purificatio eſt.*" Epiſt. lxxvi. P. 250.

ceremony

ceremony was typical of an evangelical purification; therefore the ſpiritual meaning of the one is transfered to the bleſſings of the other. And, as baptiſm is a lively ſymbol of the influences of the Spirit, operating in our ſanctification; and as a purification under the law, and a cleanſing under the goſpel, are both repreſented under the term *ſprinkling of water*; the inferential argument is, that a baptiſmal *aſperſion*, being a correſpondent emblem of both, is therefore valid, by the force of a *double* analogy. Nor has Dr. *S.* urged a ſingle obſervation, capable of invalidating this analogical inference. Rather, all that he has objected to it, is either plauſible evaſion, or mere *ipſe dixit*.

And that our analogical reaſoning here has the ſanction of orthodox antiquity, there is no need to inform the reader, when he recollects the venerable authorities I have already laid before him, reſpecting the analogy between the *ſprinkling* of the *blood* of CHRIST and baptiſmal *aſperſion*.* For, the teſtimonies, which authenticate in *that* caſe, are equally concluſive in *this*. However, it may not be amiſs to quote a few, immediately applicable to the preſent analogy.—CYPRIAN quotes the very paſſage on which we ground the analogy, and applies it to baptiſm. "Let no one think it ſtrange, that the ſick, "when they are baptized, have water only *poured* "or SPRINKLED on them; ſince the Scrip- "ture ſays by the prophet *Ezek.* xxxvi. 25; *I*

* See P. 185, 186, 187.

" *will* SPRINKLE *clean water*, &c."*—TILENUS is of the ſame opinion reſpecting baptiſm, as an emblem of the inward waſhing of regeneration. " There are *here* (in baptiſm) eſpecially propoſ- " ed to us, the remiſſion of ſins by the *blood* of " CHRIST, and our ſanctification by his *Spi-* " *rit*."‡ This teſtimony of *Tilenus* is the more valuable, inaſmuch as it eſtabliſhes the *two-fold* emblem, on which we ground our analogical reaſoning.—PETER MARTYR no leſs corroborates the propriety of the emblematical repreſentation. Speaking of baptiſm as the ſymbol of our inward purification by the blood and Spirit of CHRIST, he adds, " But this purification, " whether we be *dipt*, or have water *poured* or " SPRINKLED on us, or by whatever *mode* we " are *waſhed* with water, is *moſt appoſitely* repre- " ſented in baptiſm."†

Once more, therefore, I call upon the judicious reader to weigh, in the ballance of candor, theſe and the preceding teſtimonies, againſt the objections of Dr. *S.* and the cavils of Mr. *M.* And I leave him to determine, on which ſide *truth* is moſt likely to preponderate. Had we neither ſcripture nor antiquity to countenance

* *Nec quenquam movere debet, quod* aſpergi *vel* perfundi *videantur ægri; quando Scriptura Sancta per* Ezechielem *prophetam loquitur.* Aſpergam ſuper vos aquam mundam, &c. Cyprian. Epiſt. lxxvi.

‡ *Speciatim vero hic proponitur nobis remiſſio peccatorum in ipſius ſanguine, & ſanctificatio in ipſius Spiritu.* Tilen. Syntag. de. Bapt. 1 Theſ. x. P. 887.

† *Hæc autem repurgatio, ſive* mergamur, *ſive* perfundamur,, *ſive* ASPERGAMUR, *aut quocunque modo aquis abluamur, in baptiſmo appoſitiſſimè demonſtratur.* Pet. Martyr, *in* 1 Cor. x, Fol. 141.

our

our ſentiments; they might, in that caſe, be equally ſuſpected of error and novelty. But, when it be conſidered, that a purification under the law, was effected by a SPRINKLING, and a ſprinkling of WATER too (a circumſtance which repels the force of Dr. *S.*'s capital objections to one branch of our analogy, founded on the difference in *matter*, between the element in baptiſm, and that uſed in ſome legal purifications);----that an inſpired *prophet* makes a manifeſt alluſion to that mode of purification, as figurative of our inward cleanſing by the *Spirit* of CHRIST;---That the alluſive promiſe in *Ezekiel* is quoted by *Cyprian*, and applied to a vindication of the mode of baptiſmal aſperſion;—that the analogy is farther ſupported by the correſpondent ſentiments of *Tilenus* and *Peter Martyr*; as well as by the unanimous authority of thoſe venerable names I mentioned before;—I ſay, theſe things conſidered, I leave the reader to judge, whether *ſcripture, antiquity, reaſon*, and ſacred *criticiſm* do not unite, in confirming *the validity of adminiſtering baptiſm by* SPRINKLING *as an* "emblematical repreſenta-"tion" *of our juſtification by the* BLOOD, *and of our ſanctification, by the* SPIRIT *of* CHRIST?

III. Nor is the force of this reaſoning weakened, or the natural inference from it invalidated, by Dr. *S.*'s criticiſm on the uſe of the word λεω, in p. 125. For, although it is not denied, that the application of that word in ſome inſtances ſuppoſes an immerſion; yet it cannot poſſibly admit of that ſignification in *every* uſe of it; un-

leſs the Doctor will maintain the abſurdity of ſuppoſing, that a thing can *never* be waſhed, unleſs it be *immerged*. Beſides, it ought to be remembered, that the ſtrictneſs of the mode of ordinary waſhing is not to be made the ſtandard of *ſacramental* purification; becauſe, if immerſion had been eſſential to waſhing or cleanſing, in a *ſacramental* point of view; in order to preſerve an exact ſimilarity, all the purifications under the law, both by blood and water, ſhould have been performed by a total plunging in the ſacramentary element. And the *phraſeology* of ſcripture-alluſions ſhould have been couched in terms, correſpondent with the unalterable ſtrictneſs of the *mode*. So that, wherever mention was made of any waſhings, cleanſings, or purifications, whether legal or evangelical, *dipping* ought to have been the invariable term. And ſo, according to the ſentiments of Anabaptiſts, the words *ſprinkling*, *pouring*, &c. ought to have no place in the Bible. When therefore Dr. *S.* is inſiſting on immerſion as "*neceſſarily*" requiſite to ordinary waſhing, I wiſh he would recollect the judicious obſervation of *Cyprian*; ALITER *pectus credentis abluitur*. The breaſt of a believer is waſhed in a *different* manner. Nothing, therefore, can be more futile or fallacious, than than that kind of reaſoning which concludes abſolutely from the uſage of things human, to divine inſtitutions.

In order to overturn the Doctor's inference from his ſuppoſed uſe of the word λαω, I would obſerve, (1) That if a thing or perſon may be ſaid

ſaid to be *cleanſed* as an effect of *waſhing*; then if *that* is called a *cleanſing*, which is performed only by *ſprinkling*, an *aſperſion* may be properly ſtyled a *waſhing*. But, we have already ſeen, in that remarkable caſe mentioned in *Num.* viii. and chap. xix; that a man defiled was *cleanſed* by the SPRINKLING *of the water of ſeparation*; conſe-he was *waſhed* by it. From whence it is plain, that a ſacramental purification performed by ſprinkling, is, according to ſcripture, a ſacramental *waſhing*. And the argument, therefore, which the Doctor would draw from the term "*waſhing of regeneration*," retorts on himſelf; when it is conſidered, that the work of *regeneration* is manifeſtly repreſented under the phraſes of "the SPRINKLING *of clean water*," and the "*blood of* SPRINKLING." And I hope he will acknowledge that when a regenerate ſinner is ſaid to be *ſprinkled* with *water*, (the emblem of the Spirit,) and with the *blood* of CHRIST, he may alſo be ſaid to be *waſhed* in both. Otherwiſe, according to the Doctor's idea there might be ſuppoſed ſome incompleteneſs in our Spiritual purification. (2) The application of the word λεω in ſcripture, proves, that the idea of immerſion is not neceſſarily implied in it. CHRIST is ſaid *Rev.* i. 5, to have *waſhed* us λεσαντι in his blood. But ſurely it would be extremely abſurd, to argue from hence, that an *immerſion* in his blood neceſſarily entered into the idea of our ſpiritual cleanſing; eſpecially when it is remembered, that the purifications by typical blood under the law were effected

fected by *ſprinkling*; and that our antitypical purification by the Redeemer's blood is almoſt always mentioned under that term. (3) It is ſaid in *Acts* xvi. 33, that the converted jailor took *Paul* and *Silas* and "*waſhed their ſtripes*," ελουσεν. But it would be abſurd to ſuppoſe, that either their *perſons* were totally immerged, or their *ſtripes* dipt, in the proceſs of this waſhing. It is rather probable, that the jailor *poured* ſome water, or ſome medicinal fluid on the apoſtles' ſtripes; and that this was the mode of waſhing on that occaſion. Yet the word is λουω. (4) The LORD commanded *Moſes* to make a *laver of braſs* λεβητα χαλκου for the prieſts to *waſh thereat*. But how was this waſhing to be performed? By a *total* immerſion? No: for they were commanded only to waſh their *feet* and *hands*. But were not theſe *dipt?* No: for they were to be waſhed not εις *in*, but εξ αυτου *out* of it. *Fiſtulas multas habebat*. (ſays *Poole*, in his *Synopſis in Loc.*) *per quas emittebatur aqua: It had ſeveral* PIPES, *by which the water was let out*. So that, howſoever a total waſhing by immerſion might have been enjoined on other occaſions, it is manifeſt, that in the preſent caſe, the prieſts were waſhed in the laver (λεβης, from λουω,) without any immerſion at all. (5) Dr. *S.* quotes *Hedericus*'s Lexicon, as giving us the following etymology of the word. "Λουω *lavo, & quidem proprie corpus*." † But the lexicographer does not mean, as the Doctor would inſinuate, that the Greek word, and the correſpondent Latin

† Remarks, P. 125.

lavo,

lavo, ſignify to waſh the *whole* body ſpecifically; but to waſh THE *body* or any *part* of it, in contradiſtinction to the mode of waſhing *garments*. And with this natural interpretation agrees the appoſite obſervation of *Athanaſius*, Πας γαρ ἀνακαθαρτος ἐλαξετο ὑδατι, επλυνετο δε τα ἱματια· *Every unclean perſon was* WASHED *with water, but his garments were* PLUNGED.* Here is a manifeſt diſtinction, founded on the diſtinct ſignification of two Greek words, differently applied, between the modes of waſhing unclean *perſons* and their *garments*. As the former were waſhed by various modes, of which we have alreeady ſeen that *ſprinkling* was one; *Athanaſius* uſes λαω as a word of latitude, to comprehend thoſe ſeveral modes. But as the garments were *plunged*, he uſes πλυνω, a word of determinate ſignification: a plain proof this, that *Athanaſius* did by no means reſtrict the idea of *plunging* to λαω, but the more general one of *waſhing*; and that he ſuppoſed *that* Greek word might be uſed even in contradiſtinction to *plunging*. Whoſe opinion, therefore, is the more deciſive, that of *Athananaſius* or Dr. *S.* I fancy the reader will eaſily determine. (6) He intimates that λαω and βαπτιζω are uſed promiſcuouſly, the one for the other, p. 125. But, if the one ſignifies to *waſh* without *neceſſarily* implying an *immerſion*, as has already been proved; ſo muſt the other. And a ſingle inſtance, if ſuch could be produced, where either ſignified to waſh by *dipping*, would avail nothing,

* D. ATHANAS. *Diſt. & Interpret. Parab. S. S.* Tom. ii. P. 426.

unleſs

unleſs it could be demonſtrated, that it never included any other ſignification. But to prove that this is not the caſe, let us hear the criticiſm of PARÆUS: "*Baptiſm* among the *Greeks* is ANY "KIND of waſhing or cleanſing, whether it be "performed by *immerſion* or SPRINKLING." * (7) I ſhall cloſe this part of the ſubject with a remarkable paſſage from *Juſtin Martyr*. Having, among other arguments, alleged that ſcripture WASH *ye, make you clean*, as a ground for keeping up an emblematical repreſentation of the great truth it contains, by a *baptiſmal* waſhing; he declares, that the very heathens το λεγομενον ακουσαντες having heard of this waſhing in baptiſm, introduced a repreſentation of it into their ritual. For, ſays he, their dæmons "made it a cuſtom, "that all their worſhipers, when they approached their temples, were about to addreſs their "prayers, or to offer ſacrifices, ſhould ραντιζειν "εαυτες SPRINKLE themſelves." † Conſonant with which reference of *Juſtin Martyr* to the rites of the heathens is the obſervation of *Gulielmus Durantus*. "And it is to be noted, that the heathens "or gentiles uſed to build their temples round "*ſprings*, or at leaſt had always water in them "(their temples) by the SPRINKLING of which

* BAPTISMUS *Græcis* QUÆVIS *eſt* LOTIO *ſeu ablutio, ſive immerſione ſive* ASPERSIONE *fiat*. Par. *in* Heb. ix. 10.

† ——— ενηγησαν και ραντιζειν εαυτες τες εις τα ιερα αυλων επιβαινοντας και προσιεναι αυτοις μελλοντας, λοιβας και νιτσας απολελυντας. *Juſt. Martyr. Apol.* 2.

"per-

" *per cujus* ASPERSIONEM they believed they were " purified: and ſo they made a figurative re- " ference to baptiſm." † From hence it evidently appears that *aſperſion* of water was a mode of purification among the heathens; that they borrowed this practice from the chriſtians; and conſequently that baptiſmal ſprinkling is authenticated by the uſage of primitive chriſtianity. So that what the heathens practiſed by *ſprinkling* water of purification, *Juſtin Martyr* calls λϐρον a *waſhing*. But if to this it ſhould be objected, that probably he meant to *blame* the heathens' mode of purification as a piece of *mimicry*, or an *abuſe* of baptiſmal waſhing; ſuch an objection is effectually precluded by conſidering the very intent of the *apologiſt*. For as *Juſtin* was preſenting an apology for the rites of his brethren, of which baptiſm was one; he ſurely could never have ſupported this branch of his apology, if the chriſtians had always practiſed *immerſion*, when *ſprinkling* was the ceremony among the heathens. For how could he make the practice of *aſperſion* a ſufficient juſtification of ſo contrary a mode as that of *dipping*? The baptiſmal *waſhing*, therefore, which the heathens heard of from the chriſtians, *Juſtin* calls λϐρον. But the heathens kept up an imitation of this waſhing by *ſprinkling* of water; and from this circumſtance of ſimilarity, the apologiſt juſtified the practice of his bre-

† *Et eſt notandum, quod pagani ſive gentiles circa fontes templa ſua facere ſolebant, aut ſaltem ibi ſemper aquam habebant, per cujus aſperſionem purificari credebant: & ita quodammodo figuraliter ad baptiſmum tendebant.* Gul. Durant. Rational. Divin. Officior. L. 6. Fol. 247. Col. 1.

thren. A proof this, that *aſperſion* is a valid mode of baptiſmal *waſhing*; and is neither of ſo recent, nor erroneous date, as the dippers would inſinuate.

IV. I am now naturally brought, from the connexion which one part of the ſubject has with another, to conſider the *divers waſhings* or διαφορους βαπτισμοις *different baptiſms* mentioned in *Heb.* ix. 10. Theſe *waſhings* under the law, were executed by various modes of applying water, *ſprinkling* not excluded. And, as the apoſtle calls theſe ſeveral modes of purification, *baptiſms*; we therefore argue, from this various uſe of the term, that an application of the ſacramental water by *pouring* or *ſprinkling*, is, according to the language of inſpiration itſelf, a valid *baptiſm*. Againſt this Mr. *M.* does not even attempt to urge a ſingle argument: he only ſays, that "he does not *re-*" *member* that the Moſaic *ſprinklings* are called "*waſhings*." But, I am of opinion that his *candor* fails here, rather than his *memory*. However that I may whet the latter a little, I would aſk him, if he remembers, that the mode of purification enjoined to one under a legal pollution, was to be performed by a "*ſprinkling* the water of ſepa-" ration" upon him; and that the perſon thus *ſprinkled* was ſaid to be *made clean*. Is not that therefore a mode of *waſhing*, which is manifeſtly a mode of *cleanſing*? I aſk him too if he *remembers*, that upon the *ſprinkling* of blood on the leper *ſeven times* (a circumſtance implying *perfect* purification) he was "pronounced *clean*?" And,

as

as this was *antecedent* to the waſhing his body with water and therefore apparently the *leading* part in the ceremony; whether it was not conſequently the principal circumſtance in his legal *waſhing?* I aſk him farther, in additional confirmation of the propriety of calling *ſprinkling* a ſcriptural mode of *waſhing*, if he remembers, that what St. *John* ſtyles being "*waſhed* and *cleanſed*" by the blood of CHRIST, St. *Paul* terms "having "the heart *ſprinkled?*" If therefore the Holy Ghoſt, in his word, calls *that* in one place *waſhing* or *cleanſing*, which in another, he ſtyles *ſprinkling*; I aſk, whether he remembers that *evangelical ſprinklings* are called *waſhings* and *vice verſa?* and whether theſe convertible terms in the New Teſtament do not bear a manifeſt reference to the accommodation of them under the Old? If a perſon, therefore, who is *ſprinkled*, with the blood of CHRIST, is alſo ſaid in ſcripture to be *waſhed* in it; why may not one who is *ſprinkled* in baptiſm, as emblematical of his ſpiritual purification, be alſo ſaid to be *waſhed* with the ſacramental water, and therefore to be partaker of a valid *baptiſm?* If *ſprinkling* is called *waſhing* in the *thing ſignified*; why not in the *ſign?* A natural inference this, founded on ſcripture-analogy; and againſt which, I defy Mr. *M.* to advance any thing that has the leaſt appearance of argument.

Indeed he ſeems ſo fully conſcious, that his own abilities are inſufficient to combat with our reaſoning on this head, that, he very honeſtly refers us to his oracle Dr. *S.* whoſe defence, of the criticiſm

ticiſm on *Heb.* ix. 10, is therefore to be eſteemed a ſupply for Mr. *M.*'s lack of ſervice. Indeed, when I reflect on our author's notorious deficiency in the critical department, and his manifeſt diſqualification for controverſy altogether; I am ſurpriſed he did not reſign up the principal management of the preſent diſpute to ſome-body elſe; and thus fight *by proxy*, rather than expoſe his weakneſs *in propriâ perſonâ*. According therefore to his reference, I turn from the faint echo to the oracle.

Dr. *S.* ſets out with ſaying, p. 54. "We *inſiſt* "that the proper meaning of the word βαπτισμοι "is *bathings* or *dippings*." And ſo, after begging the queſtion in this *inſiſting* ſtyle, he proceeds to prove, that "the various plungings of prieſts, "levites and people, for defilement, &c. are the "different *ſpecies* of the genus dippings." Thus, according to the Doctor, *dippings* are the *different* ſpecies of the genus *dippings*. And whether this is not a ſpecies of that kind of nonſenſe and glaring embarraſſment, which attends his reaſoning on this head, I leave the reader to judge. Small as my acquaintance is with the doctrine of *genus* and *ſpecies*, yet I know there is between the ſeveral ſpecies contained in the genus, what logicians call *differentia*. Thus a *man* and a *brute* are different *ſpecies* of the genus *animal*; and that which conſtitutes the *difference* between theſe ſpecies is *rationality*. But where is the logical *differentia* between *plungings* and *dippings?* unleſs the Doctor will contend that a variation in *terms* makes it.

Indeed

Indeed he ſeemed aware that to affirm, *dippings* are ſpecies of *dippings*, would incur manifeſt abſurdity, and therefore he artfully varied his phraſeology. But ſuch little artifices as theſe are eaſily ſeen through, and help to detect the fallacy and evaſion which frequently lurk under them. But the Doctor makes his *difference* between the ſpecies and genus, to conſiſt in the variety of the *perſons* to be plunged. He ſays, the *prieſts* were *dipped*, the *levites dipped*, and the *people dipped*. So that it is all *dipping* ſtill without any *difference*. He quotes *Spencer* and *Grotius*, as ſaying there was "one waſhing of the prieſts, "another of the Levites, and another of the peo-"ple." And what then? Who denies that? But does the Doctor conſider that the *difference* implied in διαφοροις reſpects not the *perſons*, but βαπτισμοις the *modes* or ſpecies of *waſhing*. Had the Greek word been πολλοις divers in *number*, the Doctor might have eſtabliſhed his favorite interpretation. But the word the apoſtle uſes, ſignifies a diverſity in *kind*. Whereas that *diverſity* is loſt, where we have nothing but *dippings* and *dippings*.

Let us ſee how he applies his reaſoning to the uſe of the word in *Rom.* xii. 6. Mention is made there of *differing gifts* διαφορα χαρισματα. And thoſe gifts are ſpecified; ſuch as *prophecy*, *exhortation*, *ruling*, &c. Upon this the Doctor argues thus, "We might with good reaſon argue ana-"logically from this other paſſage in *Romans*, "and ſay, that as *prophecy*, *ruling*, &c. are the "different

" different ſpecies of the genus *gifts*; ſo the va-
" rious plungings are, &c." But, according to our author's mode of reaſoning, the analogy is deſtroyed, For when he ſays, p. 55, that the Greek word refers " to the various ſorts of *per-*
" *ſons* cleanſed;" how can an analogy ſubſiſt between the cleanſing of different *perſons* and the diſpenſing of different *gifts?* when the genus and ſpecies are manifeſtly confounded, and the latter does not by a ſimilar analogy ariſe out of the former? If according to the Doctor, διαφοροι βαπτισμοι ſignify cleanſing of different *perſons*; then in order to preſerve a juſt analogy, διαφορα χαρισματα ought likewiſe to mean gifts diſpenſed to different *perſons*. But the abſurdity of inference in the latter caſe, clearly expoſes the fallacy of concluſion in the former. Χαρισματα gifts are the *genus*; whoſe *ſpecies* are, *prophecy*, *ruling*, &c. Each of theſe is a *ſpecies*; each is *different* from the other; and both are contained in the *genus*. But according to our author's doctrine of genus and ſpecies, if only *one* of theſe (*prophecy* for inſtance) had been given " to various *perſons*," to the paſtors, deacons, people; ſtill χαρισματα gifts would have been the genus, and one of theſe gifts confered on various *perſons*, would have been the ſpecies: and thus prophecies would have been the ſpecies of prophecies, without any difference whatever; for the difference would reſpect, the *perſons* on whom they were beſtowed, and not the things given. See to what uncommon abſurdity the Doctor's reaſoning here leads!

Another

Another inſtance will expoſe it ſtill more. In *Lev.* xix. 19, the LORD commands his people not to ſow their fields with *mingled ſeed*, ε κιλαοσπερεις διαφορον, *diverſo ſemine*, (Latin. Vulg.) The Greek word is the ſame here as in *Hebrews* and *Romans*, and ſignifies a difference in the ſpecies of ſeed; a *mingling* of which was prohibited under the law. But, by our author's mode of accommodating the doctrine of genus and ſpecies, though the Jews had uſed one unmingled ſeed, yet if they depoſited it in various *fields* or upon various "*occaſions*," they would have equally violated the divine injunction; becauſe, although there was not the leaſt *difference* between the pure ſeed ſown in one piece of ground, and the *ſame* depoſited in another; yet, according to the Doctor's idea, there would have ſubſiſted a *difference* between theſe ſpecies of ſeeds, only becauſe of the different *fields* to which they had been committed. After the ſame abſurd manner, does he reaſon about the *divers baptiſms* under the law. The prieſts, he ſays, were dipped in water, the Levites were dipped, and the people were dipped. And where is the difference between dipping in water and dipping in water? "O but different *perſons* were dipped!" But how does a difference in the *perſons* conſtitute a difference in the *thing?* when the mode of applying the water was the *very ſame* to prieſts, Levites and people? I need not inform the judicious reader, that the whole of the Doctor's reaſoning, which ſeems perfectly new, amounts to this, viz. that a genus may have different ſpecies;

cies; and that there may be *no real difference* at all between theſe different ſpecies (which is a contradiction in terms) no more than between *plungings* and *plungings*. *

How much more natural is our interpretation! That there were purifications by waſhing under the law; and that the different ſpecies of the genus *waſhings* conſiſted in the different modes of purification by *ſprinkling*, *dipping*, &c. and that therefore ſprinklings were a ſpecies of thoſe legal baptiſms. And with this accords the opinion of the judicious *Poole*, in his Annotations *in Loc.* " Which " *(baptiſms)* were many for the prieſts in their ſer- " vices, and for others in performing theirs by " them; ſome by SPRINKLING with *blood*, " *Exod.* xxix. 20, 21; with *water*, *Num.* viii. 7. " Some by waſhing *at* the brazen laver" (which we have before proved not to have been perform- ed by immerſion) " as the prieſts, *Exod.* xxix. 4, " and xxx. 17—22; ſo the SPRINKLING of " healed *lepers*, *Lev.* xiv. 4—9; and the purifi- " cation of the unclean." From the teſtimony of this great commentator, and from my antece- dent ſtrictures on the Doctor's analogical reaſon- ing from one genus and ſpecies to another, and the viſible embarraſſment which attends his com-

* Dr. *Stennett*'s Grandfather, in his " Remarks" on *Ruſſen*, (p. 24), charges his opponent with the abſurdity of aſſerting, that " *waſhing* " is the ſpecies of the genus *waſhing*." But the Granſon has adopted a ſimilar abſurdity, in maintaining, that " plungings are the *ſpecies* of the *genus* plungings." And my charge againſt the Grandſon reſpects the ſame obvious miſtake which the Grandfather noted in *Ruſſen*. We'll leave the Grandfather and Grandſon, therefore, to adjuſt this matter between them.

ment

ment on *Heb.* ix. 10. I leave the reader to judge, whether his friend in *Liverpool* is miſtaken or not, when he compliments his oracle by ſaying, that the abſurd " ſenſe" he gives us of the paſſage, is " well-defended " For my own part, I think all that he has ſaid on the ſubject is *no defence at all*; and if to the word *ſenſe* Mr. *M.* would ſuperadd that ſignificant monoſyllable *non*, he would certainly form a word, exactly deſcriptive of the nature of his oracle's criticiſm; and particularly expreſſive of that lumber, with which his own elaborate book is overloaded.

V. Having eſtabliſhed the validity of adminiſtering baptiſm by ſprinkling, from the analogy between that mode and one ſpecies of purification under the law; and having refuted the whole of Dr. *S.*'s criticiſms, by an appeal to the common rules of genus and ſpecies, as well as to the teſtimony of a great commentator; I proceed now, to the conſideration of a point, the diſcuſſion of which, though not of very great importance, will nevertheleſs aſſiſt me in detecting the fallacy and weakneſs, under which Mr. *M.* ſcreens ſome of his boaſted arguments.

In p. 34, he preſents us with an elaborate note, which ends no ſooner, than in p. 36; and which for delicacy of ſentiment, (*ironicé loquor*) chaſtity of diction, and force of argument, is quite an original. The fabricator of this elegant note, will I hope, excuſe me, if I decline a minute conſideration of the *interiora* of its delicate contents; becauſe I feel equally reluctant to offend my

reader's ear with the *turpe dictu*, or to follow the polite note-maker through the path of indecent illuſtration.—The whole of the weighty argumentation it is intended to eſtabliſh, amounts to this; that ſince Pœdobaptiſts maintain there is an analogy between circumciſion and baptiſm, as to the *ſubjects*, the ſame analogy ſhould be ſtrictly obſerved in an *application* of the one as well as the other. The fallacy of this pitiable argument conſiſts in a ſuppoſition, that an analogy cannot be ſupported, unleſs there be a ſtrict reſemblance in *every* circumſtantial. Suppoſe we apply this mode of arguing to the analogy which the Anabaptiſts maintain between a *burial* and a *baptiſm*. In the act of interment, the *whole* body is *at once* laid in the earth. But is the ceremony of the dippers exactly correſpondent with this circumſtance? when the perſon to be baptized *walks* into the water, and the adminiſtrator buries little more than the *head* and *ſhoulders* in his "*watery grave?*" Now, according to our curious analogiſt's reaſoning on another occaſion, a failure in this ſingle circumſtance deſtroys the analogy between a burial and an immerſion; and, by his own principle, totally invalidates his favorite ceremony; and conſequently renders his arguing palpably fooliſh.—Suppoſe we transfer this mode of reaſoning to the reſemblance between the paſſover and the LORD's ſupper. That there is a ſtriking analogy, between the emblematical commemoration of the Redeemer's death in the one ordinance and the other, I ſuppoſe you will not deny; and

and that therefore we may with propriety call the latter our *chriſtian paſſover*. Now, if, becauſe we ſtyle baptiſm our *chriſtian circumciſion*, and under that term imply a reſemblance between the old teſtament rite and its *ſuccedaneum* under the goſpel, you think, we are neceſſitated, in order to keep up the analogy, to obſerve a particular circumſtance in the mode of application;† otherwiſe that the reſemblance is deſtroyed: then, according to the ſame analogical reaſoning, we cannot properly receive the LORD's ſupper, unleſs with our *loins* literally *girded*, a *ſtaff in our hand*, &c. For if the one ordinance be a *ſuccedaneum* to the other, and a reſemblance cannot be kept up, without an obſervance of every circumſtantial; conſequently, the particulars enjoined in the one caſe, are a ſtanding rule of imitation in the other. So that by the note-maker's *analogical nonſenſe*, all the ſacraments are equally invalidated. ——Again. The Anabaptiſts argue analogically from the *waſhings* under the law to the propriety of *immerſion* in *baptiſm*. But according to our author's mode of ſtating analogies, if he would keep up a ſtrict reſemblance, between the one and the other, which the failure in a ſingle circumſtance would deſtroy; then his candidates ought to have *water of purifying ſprinkled* on them,

† If the opinion of a ſenſible and pious writer can have any weight with the author of a certain immodeſt note, I beg leave to preſent him with the following. " It is ſufficient, that the *head be ſprinkled*, or have " water *poured* on it, or, as being the *principal* part, if it be *dipped*. " *Sufficit quod caput aſpergatur, vel ſuper caput aqua effundatur, vel in aquam* " *mergatur, tanquam pars principalior.*——Lynwood. Conſtitu. L. iii. De " Baptiſmo."

to wash their *flesh*, to *shave all their flesh*, to *wash their cloathes*, &c. For these were concomitant circumstances inseparably connected with the legal *washings*. But that the dippers will not chuse to extend their analogical reasoning thus far (which however they ought to do according to our analogist) I fancy there is little fear.

But that I may as soon as possible dismiss a subject, which leads to such endless trifling, I would observe, that if analogies cannot subsist, unless there be a precise resemblance in every punctilio, and a literal correspondence in every circumstantial (which is the doctrine of the note-maker;) there is not then, according to him, a fair analogy to be met with, perhaps in the whole Bible: and the same mode of analogizing would equally invalidate the correspondence between *types* and their *antitypes*. For, as it would be impossible to find an instance, where the one answered to the other, in *universal resemblance*; consequently, the typical analogy must be destroyed. And so, if a person were to draw inferences respecting the types, as Mr. *M.* has argued, or rather blundered about baptismal sprinkling, he might argue, that the first *Adam* was not a type of the second, because, though there was a striking correspondence between them in *some* particulars, yet there was not an analogy in *all*.

So much for the *decent* note and the mighty arguments it contains. As Mr. *M.* informs us that "he is obliged to a *friend*" for another in the same elaborate style, p. 30, it is not improbable

bable that he is under a ſimilar obligation to the ſame *note-making* "*friend*" for *that* we have been juſt canvaſſing. If ſo; what a pity! he did not favor us with the *name* of the gentleman, to whom he acknowledges himſelf ſo prodigiouſly indebted! Then myſelf and the public might have united in tranſmitting our joint thanks to Mr. *M.*'s *note-making* auxiliary, for favoring us with ſuch an elegant compound of decency and argumentation, through the convenient channel of his pamphlet. However, as it ſeems not quite clear, whether the aforeſaid note originated from *Wrexham* or *Liverpool*; 'till a future publication aſcertains its origin, let theſe two places mutually contend with each other for the honor of producing *ſuch a birth*; like the cities that diſputed their reſpective claims to the nativity of *Homer*. And as ſoon as the point of moment is determined, and it is made manifeſt, to *whom* the public are under ſuch vaſt obligations, whether to Mr. *J.* or Mr. *M.* let the ſpot, where ſuch important notes are fabricated, be deemed peculiarly ſacred for prodigies; and let the fabricator himſelf, *qui miſcuit utile dulci*, receive the merited palm as *note-maker general*.

CHAP.

CHAP. VI.

Mr. M.*'s irreverence and abuſe farther expoſed.——His arguments in favor of immerſion, taken from the ſuperſtitious waſhings of the* Phariſees *and all the* Jews, *invalidated.*——Beza, *Dr.* Pocock *and* Wall, *unite in ſuppoſing that to be only a waſhing of the* hands, *which the apoſtle calls a* being baptized. ——*The application of the word* βαπτιζω *to the bloody baptiſm of* CHRIST, *and to the baptiſm in the cloud, &c. not neceſſarily including the idea of immerſion.*——*Examples of baptiſms in ſcripture conſidered.*——*The* note-maker*'s tranſlation of a paſſage from* Witſius, *and his indirect charge againſt us of blaſphemous reaſoning, ſtript of the coloring of falſhood, chicanery, and ſophiſtry.*

OF the many arguments, by which we demonſtrate the abſurdity of making immerſion *eſſential* to the mode of adminiſtering baptiſm, not a few are taken from the various uſe and extenſive application of the Greek word βαπτιζω. That this word has not the confined ſignification, which Anabaptiſts affix to it, I intimated in a quotation from *Leigh*'s *Critica Sacra*. But as Mr. *M.* has inſinuated that I have quoted that author neither "*fairly*" nor "*honeſtly*;" I will preſent the reader with that part of the lexicographer's opinion, which immediately follows the paſſage I quoted from him in my *Letter*, p. 17.—"CHRIST "no where requireth *dipping*, but only *baptizing*: "which

" which word (as *Hesychius*, *Stephanus*, *Scapula* and " *Budæus* the great masters of the Greek tongue, " make good by *very many instances* and allegations " out of classic writers) importeth *no more* than " *ablution* or *washing*. Βαπτιζω (say they in their " Lexicons and Commentaries) *lavo*; Βαπτισμα " *lavatio*, *ablutio*; which may be done *without* " *dipping*."—It is true, after this there follow the opinions of several other authors, one of which Mr. *M.* produces, as a contrast to mine. If therefore the passage I quoted, is found in *Leigh* as well as that which favors Mr. *M.*'s idea of dipping; have I not exactly an equal cause to bring the charge of " *dishonest*" and " *unfair*" quotation against *him?* especially as he *mangles* the lexicographer much more than I have done. Besides, the extract I gave the reader from *Leigh*, I called the author's own " observation." And that my quotation contains the lexicographer's own opinion, in preference to those which follow it, seems evident; because it is the *first*, the *longest*, and the most *particular* critique of all the rest. What therefore, but the most glaring want of candor, could induce our author to represent me as acting " dishonestly" in my quotation from *Leigh?* especially when he imitates the very thing, which he so indecently reprehends in me? But this is our author's way. He hardly ever omits a single opportunity, whether just or otherwise, of *abusing* us, if a sentiment is dropped that militates with his pre-conceived ideas. Take a remarkable

markable ſpecimen of his *abuſive faculty* in the following inſtance.

Among the argumentative witticiſms, which were levelled at baptiſmal aſperſion, in our author's late memorable harangue at *Shrewſbury*, one was, his appeal to the audience, "whether "the *ſprinkling* their pots and cups would *cleanſe* "them? This wonderful *argumentum ad ancillas*, which, to be ſure, would appear extremely deciſive to all the *ſervants* that attended; a judicious hearer ſaw through; and, in order to weaken the force of an obſervation, which tended to repreſent immerſion in baptiſm as more favorable to the idea of inward purification than ſprinkling, he retorted the coarſe illuſtration upon him; by obſerving "that the pots and cups would not "probably be more cleanſed, if wrapt in cloths "and drawn ſuddenly through the water, than "if they had been ſprinkled." As this was an obſervation in Mr. *M.*'s own ſtyle, and exactly ſuited to his method of reaſoning; he therefore ſets about attacking it, with full as much ſerioufneſs as *Don Quixot* encountered the *puppets*; and the iſſue of that tremendous rencounter between the *ligna mobilia* and the romantic hero, is not altogether unlike the overflowings of our author's indignation againſt a harmleſs ſimile; which happens to be nothing more than an exact tranſcript of a puppet formed in *his own* brain, and ſuſpended from his roſtrum by the deceptive *wire* of a little low-lived ſophiſtry. After going all the way to *Bath*, *Southampton*, &c. for illuſtrative artillery

artillery (which is all nothing to the purpoſe, unleſs it was the cuſtom for thoſe who bathed in veſtments at thoſe places, juſt to pop under water, and inſtantaneouſly to be taken out again;) he then makes a ſudden tranſition to the *Dunciad*. Having ranſacked that inexhauſtible fund of ſatire, for ſomething adapted to the ſwellings of his indignation, he at laſt lights upon two lines, as he thinks, full to his purpoſe. With this borrowed diſtich he ſallies forth, as with a formidable weapon; and with two ſevere blows, brings a charge of *dulneſs* and *pertneſs*; intended for my friend or me; perhaps for both. How great are our obligations to this modeſt gentleman for honoring us with a place in the *dunciad*, I will not mention; and I have no reaſon to be greatly chagrined at the coarſe compliment, when I conſider that I am not *alone* in its application. For, you know, reader,

Solamen miſeris SOCIOS *habuiſſe doloris.*

Were I diſpoſed to obſerve the *lex talionis*, how eaſily might I accoſt this ranſacker of the dunciad with a retaliating quotation from *Hudibras!*—As to the charge of *dulneſs*, I feel quite indiſpoſed to vindicate *myſelf*. But though I decline the taſk of vindication in favor of "the Vicar;" that is no reaſon why I may not vindicate his *friend*. I aſſure thee, then, reader, the double charge of *dulneſs* and *pertneſs* no more ſuits *him*, than a panegyric on *modeſty* and *politeneſs*, would decypher the Anabaptiſt champion of

Liverpool. The *friend* I allude to, is not one whit inferior to Mr. *M.* in *judiciouſneſs*; at the ſame time that he is *much his ſuperior* in genuine *piety*. And if his obſervation on Mr. *M.*'s vulgariſm merits the appellation of "*pertneſs*;" let it be remembered, that it was only pertneſs in *private converſation*. Whereas Mr. *M.*'s was "*pertneſs*" *from the pulpit*; "*pertneſs*" in a *ſolemn ordinance*; "*pertneſs*" before a numerous congregation; "*pertneſs*" devoid of decency and argument; and "*pertneſs*" that affected the practice of a body of miniſters, numbers of whom are as much above *him* in point of learning and piety, as he is beneath *them* by the vulgarity and petulance of his conduct. And howſoever Mr. *M.* might think the charge of *dulneſs* is applicable to me; I aſſure him, I am not ſo *dull* but I can ſee the very ſtriking accommodation of the following lines to his ſtyle of writing.

"Immodeſt words admit of *no* defence,
"For, want of *decency* is want of *ſenſe*."

I am extremely ſorry to divert the reader from the principal ſubject in debate, by drawing off his attention for a moment to the abuſive digreſſions of Mr. *M.* But, where ſuch rubbiſh lies in our way, it is ſometimes neceſſary to remove it; although the taſk is very unpleaſing, I muſt own. Without digreſſing any more for the preſent, I will proceed to conſider the *applications* of the word βαπτιζω in ſcripture: and I doubt in the examination of theſe paſſages with Mr. *M.*'s curious

rious ſtrictures on them, it will be difficult to determine, whether his criticiſms or invectives contain the more real rubbiſh, either for quantity or quality.

The Greek word adapted in ſcripture to expreſs the ordinance of baptiſm, is applied in ſeveral other inſtances, where the idea of immerſion is not implied; conſequently that idea cannot be always transfered to a fixed mode of baptiſm by *dipping*.

I. " The phariſees and all the Jews except they " waſh their hands oft, eat not; and when they " come from market, except they waſh (βαπτισωνται " baptize themſelves) they eat not." *Mark* vii. 3, 4. Upon this paſſage he obſerves, p. 19; " So ſtrict a ſect as the phariſees would have " made but little of the inconveniency" of *immerſion* every day before dinner. But I fancy ALL THE JEWS would not " have made but " *little*" of this inconveniency. For obſerve, reader, the Apoſtle ſays, that not only the phariſees but likewiſe " ALL the Jews" waſhed before dinner. That therefore an *immerſion*—of the *whole* body—*every day* before dinner—was practicable for *all* the Jews as well as for all the phariſees, I fancy a perſon of unbounded credulity will hardly ſuppoſe; without admitting the equally incredible hypotheſis that this univerſal immerſion muſt have been carried on by uninterrupted miracle. But it is plain that the *waſhing* which the Apoſtle ſays *all* the Jews practiſed, was nothing more than that of their *hands*: for, in the

verſe immediately preceding the paſſage I have juſt quoted from *Mark* vii. the apoſtle informs us that what the phariſees blamed the diſciples for, was their eating bread with χερσιν ανιπτοις *unwaſhen hands*; and their queſtion in ver. 5, is founded on the ſame circumſtance and couched in the very ſame words, "Why walk not thy diſciples "according to the tradition of the elders, but "eat bread with ανιπτοις χερσιν *unwaſhen hands?*" Now if the thing which the phariſees blamed in the diſciples was a *not waſhing their hands*; was not *that* the very thing which they practiſed themſelves? To blame the diſciples for not waſhing their *hands* when their own cuſtom was a bathing of the *whole body*, would have been ridiculouſly inconſiſtent. And yet this unavoidable abſurdity attends the criticiſms of Anabaptiſts on this paſſage. However, to put the queſtion beyond diſpute, let us conſider that appoſite paſſage in *Luke* xi. 38. A phariſee having invited our LORD to dine with him "marvelled that he "had not firſt *waſhed* ε πρωτον εβαπτισθη was not "firſt *baptized* before dinner." Now compare this text with *Matth.* xv. 2, 20, and with *Mark* vii. 2, 4, 5, and you will find in theſe parallel paſſages, that all the phariſees expected of our LORD or his diſciples was, that they ſhould have waſhed their *hands*. Yet this was called a being *baptized*. So that from hence it is plain, a *partial waſhing* is according to ſcripture a *baptiſm of the perſon*. And indeed Mr. *M.* himſelf ſeems aware of the force of this moſt evident demonſtration;

and

and endeavors to evade it by a conceſſion, which for his ſide of the queſtion happens to be rather unfortunate. " Suppoſe they did not (dip their " *whole* bodies), ſtill they *dipped* that *part* they " did waſh; and *all that we are contending for*, is " that βαπτιζω ſignifies to dip." Is this indeed " ALL THAT HE IS CONTENDING FOR?" Then from this day forward, Mr. *M.* ſhould never more " *contend*" for a *total immerſion* as *eſſential* to baptiſm. Becauſe, if our LORD and his diſciples were ſaid to be *baptized*, when they only waſhed their *hands*; and " all that" our author " *contends* " *for*, is that the Greek word ſignifies to *dip*;" then ſuppoſing even that they dipt their hands in order to waſh them (which I will prove not to have been the caſe), according to Mr. *M.* himſelf, a dipping of a *part* is a *baptiſm* of the *whole* man: according to the celebrated maxim of Dr. *Gale*, " *What is true of* ANY ONE *part ſeparately*, " *is true of the* WHOLE *complexly*." And ſo, here our two Anabaptiſts unite in giving up a total immerſion as eſſential to baptiſm, and in eſtabliſhing a *partial waſhing*, as equally valid. And, in order to keep our author in his preſent ſentiments, as well as to convince him that others have commented on the waſhings of the phariſees, as we have done, I beg he would conſider the following opinion of *Tilenus*. " *Baptiſm*, if we " reſpect the *etymology* of the word, ſignifies dip- " ping, *and likewiſe* SPRINKLING, in which ſenſe " it is uſed, *Mar.* vii. 4; and conſequently waſh- " ing." And again. " *Baptiſm* in general ſig- " nifies,

" nifies, *immerſion*, or *waſhing*, or SPRINKLING."† From this appoſite note of the etymologiſt *Tilenus*, which I beg our author to ruminate upon, I paſs to his

Next argument, ſuch as it is. He contends that the manner the phariſees waſhed their hands was by immerſion. And ſuppoſing we grant that, it is not very material; ſince it would not invalidate the argument againſt the neceſſity of a *total* immerſion in baptiſm. However there is intimation in ſcripture that the Jews waſhed their hands by *pouring water on* them: for it is written, that " *Eliſha* poured water ON the hands of *Elijah*." Dr. *Gale* indeed, and from him Dr. *Stennett*, ſay, it ſhould be, " FOR the hands of *Elijah*;" contrary to the *Latin* SUPER and the ſeptuagint *Greek*, which renders it ὑπερ χειρας. Beſides, Dr. *Wall*, in p. 109, and 111, of his *Defence*, quotes the learned Dr. *Pocock*, as proving from *Maimonides* and other *Rabbis*, that the ordinary mode of waſhing hands before meals, was by water running or poured out of a veſſel or ſmall ciſtern, called by *Euſtathius* χερνιβον, and by the Evangeliſt νιπτηρ; from which the water ran out by a cock for that purpoſe; of which there ſeems to be an intimation in that expreſſion ὑδωρ επι ποδας μου, *Luke* vii. 44.

† *Baptiſmus, ſi* ETYMON *vocis ſpectemus*, immerſionem *ſignificat*, atque etiam ASPERSIONEM, *quo ſenſu uſurpatur* Mar. vii. 4, *& a conſequenti* ablutionem.—*Baptiſmus in genere, vel* merſionem *ſignificat, vel* ablutionem *aut* PERFUSIONEM. Til. De Bapt. Diſp. 1. Theſ. ii. P. 883, & Theolog. Syſt. P. 1077.

In

In order to juſtify his tranſlating the Greek word in *Mark* vii. 4, *bathe*, Dr. *S.* quotes *Beza* as favoring his interpretation. But the very ſame *Beza*, howſoever on that paſſage he drop a criticiſm that countenances the Doctor's ſentiment, gives us an interpretation of the ſame word βαπτιζω, which directly militates with the Doctor's idea. This is evident from the following words of Dr. *Wall*. " Dr. *Pocock* both ſays himſelf, and quotes " *Beza* SAYING THE SAME, that βαπτιζεσθαι here " in St. *Luke*, means the ſame as λουεσθαι and " χερνιπτειν, to *waſh*, or to *waſh the hands*. And " that *ſince that waſhing of the hands might be done*, " *either by putting them in the water, or by pouring* " *water on them; there is* (in the text of St. *Luke*) " *a word uſed* εβαπτισθη *which comprehends both the* " *one and the other.*" † *For*, ſays the Dr. *(Pocock)* " *that it is not uſed only for that* (dipping) *I think* " *is plain from that which we read in* Luke xi. 38. " *The phariſee marvelled that* ὁ πρωτον εβαπτισθη." Not. Miſcell. C. ix. P. 397.

So that from hence it follows, (1) that *Beza*'s opinion reſpecting *Mark* vii, 4, does not altogether ſuit the Doctor's purpoſe; ſince it does not conclude abſolutely againſt us; (2) that *Beza*'s interpretation on one paſſage, manifeſtly favors the very arguments we urge reſpecting the mode of the Jewiſh waſhings from another; (3) that Dr. *Pocock* and *Beza* were unanimous in calling that a baptiſm, which was only a waſhing of the *hands*; and (4) that βαπτιζω, according to theſe

† *Wall* againſt *Gale*, P. 111.

two

two great critics, ſignifies the ſame as λεω and χερνιπτω. A proof this, by the bye, they did not think as Dr. S. does, that λεω always implies the idea of waſhing the *whole* body.

II. The ſecond application of the word reſpects their manner of waſhing their *cups*, *pots*, *brazen veſſels* and χλινων beds or *tables*. On this branch of the Jewiſh waſhings Mr. *M.* aſks, "Who ever "waſhed pots or cups without putting them *into* "water?" This is our author's only argument to prove the Jews always immerſed theſe articles; even the mention of which is ſufficient to its refutation. As to the *cups*, there is an intimation in ſcripture that contradicts the ſuppoſition of their having been overwhelmed; for our LORD charges the phariſees with making clean το ἐξωθεν ποτηριε only the *outſide* of the cup. *Matth.* i. 23, 25. How therefore only the outſide could be cleanſed, if the whole was immerſed, I leave to our profound diſquiſitor to determine: for to me it would ſeem a manœuvre in the waſhing-way quite paradoxical, if not downright legerdemain. —Whether it is uſual to clean *pots* by plunging them in water, and never by pouring water on them, Mr. *M.*'s ſervant could have told him.— Is it probable that their *brazen veſſels* were ever immerſed? when it is conſidered that they were often ſo large as to contain a ſort of reſervoir for the purpoſe of waſhing other furniture? Who would think of plunging a furnace into water in order to waſh it?—Were their *beds* waſhed by immerſion? O but Mr. *M.* thinks the word may

may as properly ſignify *tables*. I think not. † Κλινη is derived from κλινω *reclino*, and is the name of thoſe *couches* on which they reclined themſelves at dinner. Beſides it is tranſlated *bed* in *Matth.* ix. 2. But ſuppoſing it to ſignify a *table*, he ſays, " Surely there is no difficulty to " put a *table* into water." As for the *difficulty* of doing this, it depends principally on the want of depth or convenience of water. How therefore every family among the Jews could be conſtantly provided with a ſufficiency, to plunge their tables in; or why that ſhould be their invariable mode of waſhing them; appears to me among thoſe huge incredibilities, which common ſenſe cannot digeſt; and yet which with party-prejudice go down as glib as abſolute certainties. If Dr. *S.*'s maxim " that what was moſt " *natural* was probably moſt uſual" be juſt; we need only appeal to modern practice, in order to inveſtigate the moſt natural mode which the Jews adopted in waſhing their tables.

But in farther ſupport of his *ſuppoſition* (for *proof* is no component part of our author's criticiſms) that the articles juſt mentioned were waſhed by immerſion; he ſays, " Nor would it be any won- " der, if even frequently we are not told how " often," (nay, we are not told it *at all* that)

† Perſons baptized in their *beds*, were called in Latin *clinici*, a word derived from κλινη, a *bed*. But when our author tranſlates the *Greek* word a *table*; then, according to *him* and his *oracle*, the *clinici* were perſons baptized *on tables*.—See what nonſenſe reſults from an unwillingneſs to yield up the moſt plain interpretation, when it claſhes with the intereſts of bigotry!

" they put their beds and couches into water, " eſpecially as the law of *Moſes* enjoined, that " every thing *deemed* unclean, whether it was a " veſſel of wood, or *raiment*, or *ſkin*, or *ſack*, it " muſt* be put into water." This illuſtration, which he borrows from his oracle, is in his opinion deciſive. But it happens to be nothing at all to the purpoſe. For (1) What in the name of wonder has a divine injunction to do with the ſuperſtitious cuſtoms of the Jews; which were a manifeſt corruption of, yea a departure from, the command of God? For ſo our LORD repreſents them, ſaying, " For, *laying aſide* the com- " mandment of God, ye hold the *tradition* of " *men*; as the *baptiſms* of pots, &c." *Mark* vii. 7, 8. (2) What God enjoined in *Lev.* xi. 31, reſpected the legal defilement of any veſſel, &c. by the carcaſe of a mouſe or any other unclean animal falling into it. But the waſhings practiſed by the Jews, were the reſult of their own ſuperſtition: for they ſeem to have been performed (as it appears from the context) as often as the veſſels were to have been uſed at any meal. (3) If the Jews made any reference in this practice to the command in *Leviticus*, they ſtill deſtroyed it by their traditions and ſuperſtitions; otherwiſe our LORD would not have blamed them. And as their waſhing the *outſide* of the cup, &c. was one of the corruptions he blamed; does not that circumſtance imply that they did not plunge them? (4) Beſides, we are informed *Num.* xxxi. 23; that

* " Every thing deemed unclean—*it!* muſt!"—Attic taſte!

every

every veſſel that would abide the fire, of *braſs, iron, tin,* &c. was to *go through the fire* and to be *purified by the water of ſeparation*; which was by SPRINKLING. Chap. vii. 13. So that brazen veſſels, pots and cups, were not *commanded* to be *put into the water* at all. Here therefore Mr. *M.* and his oracle argue againſt themſelves; and here I ſhall leave them in ſelf-contradictory coalition, for a moment, while I preſent the reader with the opinion of the great Dr. *Lightfoot*. " Which " word (*i. e.* βαπτισμῶν) when applied to the " following things" (the cups, pots, &c.) " does " not always ſignify dipping or plunging, but " ſometimes *waſhing* only, or even SPRINKLING, " (as *Maimonides* obſerves) eſpecially of the *cup of* " *bleſſing*." *

III. No ſooner does Mr. *M.* bring the charge of pertneſs and dulneſs againſt my friend and me, than he makes an inſtantaneous tranſition from his abuſive *diſtich* to——the *ſufferings of* CHRIST. This ſudden change from the ſatire and jocularity of the *dunciad* to the ſad ſolemnities of *Gethſemane*; or from the levity of *Pope* to the bloody baptiſm of the SON of God; carries with it ſuch a profane mixture of irreverence, and contains ſuch a prepoſterous blending of the *tragi-comic*, as I am ſure will offend the delicacy of every pious reader. But this is a way quite familiar to

* *Quæ vox ad ſequentia applicata non ſemper* tinctionem *aut* immerſionem, *ſed interdum* lotionem *tantum, vel etiam* ASPERSIONEM *denotat, ut notat* Maimon, *præcipue* poculi benedictionis. Lightfoot, Vid. Pool. Synops. *in* Loc.

our author. He has acquired ſuch an irreverent mode of introducing head-and-ſhoulders the moſt ſolemn ſubjects after the moſt trifling witticiſms, that the heterogeneous commixture frequently occurs. One moſt memorable inſtance of this unhallowed levity ſoon follows in the very page with the quotation from the *dunciad*. After ſaying that the Redeemer's "ſoul was overwhelmed with "ſorrow;" in the parentheſis which immediately follows theſe ſolemn words, he uſhers in a *jocular ſneer* at me for deſcribing the effects of CHRIST's baptiſm by the terms "the falling of his blood "in grumous clots to the ground." Thus he ſeems to *ſympathize* with CHRIST and to *laugh* at me in one and the ſame breath. And if I may be allowed to form a parody on a line in *Martial*, I would ſay concerning ſuch want of ſerioufneſs,

Riſu PROFANO *profanius nihil eſt.*

But conſider we now our irreverent jeſter's *arguments*. He ſays I have "*confined* the idea of "CHRIST's ſufferings to the *material*† blood of "his body." But here our author miſtakes and

† Mr. *M.* has written the word *material* in italics, and by ſo doing has given it a mark of emphaſis and diſcrimination. According to him therefore, it ſhould ſeem that "*material* blood" is one particular *kind*, and *immaterial*, another. Now, as he blames me for having "confined "the idea of Chriſt's ſufferings to the *material*" ſpecies of his blood; I wiſh he would tell us what idea he has of the *immateriality* of that fluid. But, as I would hope he is not ſo profane as to philoſophize, where neither philoſophy, divinity, nor common ſenſe will ſupport his diſtinctions; I would only ſuggeſt, that the term *material blood* is equivalent to *material matter*, and ſuppoſes a diſtinction of ſpecies, where there is none; and therefore incurs *material nonſenſe*.

miſ-

misrepresents in a breath. When I said that CHRIST was baptized in his *blood*, I meant that this outward state of his body bedewed with blood, as the effect of the internal sufferings of his soul, suggested the idea of *aspersion*. I hope my view of "the attending agonies of CHRIST" is not a whit more "*crampt*" than that of Mr. *M.* himself; nor do I think, that any impartial person would suppose I intended "to diminish the great-"nes and weight of the sufferings" of his *soul*, because I labored to paint in proper colors the *effect* of these sufferings on his *body*. And though I am not reluctant in acknowledging, that the universal agony that seized all the powers of his human *soul* might very properly suggest the idea of *overwhelming*, which the reference to *Ps.* lxix. 2, naturally illustrates; yet surely it does not militate with this idea, that the state of his *body* suggests the distinct idea of *aspersion*, especially as an inspired prophet accommodates the very term *sprinkling* to the effect of the Redeemer's sufferings and conquests, alluded to in *Is.* lxiii. And that I am not *singular* in this idea, I will prove from the testimony of three great men.—GREGORY NAZIANZEN says, "I know also of "a fourth baptism, that of martyrdom and "*blood* 'ω χ' αυ]ῳ Χρις ῳ εβαπ]ισατο with which "CHRIST himself was baptized."*—The venerable BEDE confirms the idea of aspersion. For, commenting on the very words of CHRIST in *Luke* xii. 50, he makes him say, "I have" says

* *Greg. Náz.* Orat. xxxix. Tom. i. P. 634.

he,

he (a baptiſm to *be baptized* with, *i. e.*) " to be " SPRINKLED with the bedewing or dying of " my own blood."†—SCULTETUS in his ſermon on *Iſ.* lxiii, which he intitles *Triumphus Dei habitu cruentato ex acie redeuntis*; paraphraſing on ver. 1 ſays, " To *come from Edom* is to walk in a red " veſtment; and with *dyed garments from Bozrah* " is to have garments SPRINKLED with new wine. " —*I have trod the wine-preſs*, that is the *grapes* " in the preſs. And from hence I wear gar- " ments SPRINKLED with the blood of mine ene- " mies." ‡

IV. The next application of the word, where the idea of baptiſmal immerſion is not neceſſarily implied, occurs in 1. *Cor.* x. 2. The account given us of the paſſage of the children of Iſrael thro' the Red ſea, ſeems naturally to favor the idea of aſperſion. But againſt this Mr. *M.* ſays, that " the Iſraelites went through the cavity of the " ſea on *dry land*;" and therefore they could not have been *ſprinkled* with ſome detached particles of the ſea. What wonderful logic! As if a perſon may not be ſprinkled with rain and walk on dry land at the ſame time. O but " they " were *in* the cloud and *in* the ſea; and this " ſurely favors *immerſion.*" p. 22. Obſerve reader, to what fallacy and abſurdity the Anabaptiſt is

† *Sanguinis inquit proprii tinctione habeo* PERFUNDI. Bed. *in* Luc. xii. 50.

‡ Venire ab Edom *eſt rubeo veſtitu incedere; &* venire tinctis veſtibus de Bozra, *eſt habere veſtimenta muſto* RESPERSA. Torcular calcavi, i. e. *uvas in torculari. Atque hinc veſtes hoſtium ſanguine* RESPERSAS *gero.* Scultet. *in* Loc.

driven!

driven! He says the Israelites went on *dry land:* he will not allow that they were wet with the dew from the sea or the cloud: and yet he says they were *immersed* in both. But the apostle says they were *baptized* upon this occasion. According therefore to our author, here was a baptism *without any application of* WATER. An erroneous criticism this, that would justify the most unjustifiable mode of baptizing. For, if the course of a stream could be divided or turned from its natural channel by an intervening wall on the right hand and on the left, and a person was let down into this artificial aperture or "*cavity*" of the water; in such a situation, although he should be "on *dry land*," yet with a *cloud* over his head, and the *waters* around him, he might be said to be *in* both, and to be *baptized* in both, without the application of a single drop of water. And yet stupidly absurd and invalid as such a mode of baptism would be; it is nevertheless authenticated by Mr. *M.*'s *dry* criticism. But that he may learn to criticise a little better on this passage, in future, I beg he would keep in mind the sensible maxim of Dr. *Lightfoot*. "The *application* of WATER is "*necessary* as to the ESSENCE of baptism: but the "application of it by this or the other MODE "expresses the *circumstance*." †

And here I cannot help applying to the present criticism a wonderful argument of our author's, which occurs p. 28. In order to prove

† APPLICATIO AQUÆ *necessaria est de* essentiâ *baptismi: ast applicatio hoc vel illo* MODO *circumstantiam format.* Hor. Heb. *in* Matth. iii. 6.

(according

(according to *his* uncommon method of demonſtration) that the multitude mentioned in *Matth.* iii. 5, were all immerſed in the water of *Jordan*; he ſays, "I have no doubt of it, or elſe they had no "buſineſs *in* Jordan." But, the force of this huge reaſoning founded on the word *in*, is intirely enervated by what he ſays above. For, the Iſraelites were *in* the cloud and *in* the ſea and not wet with the *water* of either; conſequently the multitude that attended *John*'s baptiſm might have been in ſome *dry* part of the channel in which Jordan flowed, and be baptized, without any application of water at all. But, if, as was certainly the caſe, the Iſraelites were baptized *in* the Red ſea by the *aſperſion* of water; why might not the multitude attending *John*'s baptiſm, be ſaid to have been baptized *in* Jordan, and yet have water only poured or ſprinkled on them? even though they ſtood "on *dry land?*" To infer always a plunging of the whole body in water, becauſe the word *in* occurs in the narrative, would in many inſtances be equally falſe as abſurd. For inſtance; our LORD commands the young man born blind to "waſh *in* the pool "of Siloam." Now to accommodate Mr. *M.*'s logic to this inſtance, would be to infer that he was plunged all over; "or elſe he had no buſineſs "*in*" Siloam. But, that the blind man was not immerſed, and yet had very important "buſineſs" at the pool, is evident; for, the curing his blindneſs depended on his waſhing there. But that his whole body was not immerſed in it is plain; becauſe

cauſe only his *eyes* were affected, and only this part was to have been waſhed; in doing which, there was no immerſion at all: beſides, the Greek word, uſed to deſcribe the waſhing, is in *John* ix. 7, νιψαι from νιπτω, which is always applied to a *partial* waſhing only. What becomes then of the mighty arguments our author founds on the force of the word *in?* †

But, to prove, that others thought as well as myſelf, that there was ſome analogy between the ſtate of the Iſraelites when *ſprinkled* by the cloud and ſea, and that of a perſon baptized by *aſperſion*, I need only quote *Walæus*. "Which rite, "(that is, SPRINKLING) the baptiſm in the cloud "and ſea alſo favors; of which *Paul* treats in "1 *Cor.* x." *

V. We urge that no argument deciſive in favor of total immerſion as the *eſſence* of baptiſm, can be drawn from the *examples* recorded in ſcripture; but, on the contrary, if we are permitted to draw natural inferences from *rational* premiſſes, we conclude that the baptiſms mentioned there,

† Even Dr. *S.* overthrows our author's wonderful logic, founded on the uſe of the monoſyllable *in*, by the following conceſſion. "What "Baptiſt ever SAID or THOUGHT that perſons cannot go INTO the "water, without being PLUNGED in it? or that the expreſſion of "*going down into* water neceſſarily includes *dipping* in it?" *Remarks*, p 81. ——I hope it will be allowed, that a perſon who "goes *into* water" may conſequently be ſaid to be *in* it. And, if according to Dr. *S.* the application of the former expreſſion does not "neceſſarily include "*dipping*;" neither does that of the latter. The diſpute thus far, is, therefore, between Mr. *M.* and his oracle.

* *Cui ritui* (ſc. ASPERSIONI) *quoque favet baptiſmus in nube & mari; de quo* Paulus, 1 Cor. x. *agit.* Walæus, Synops. Pur. Theolog. Diſp. xliv.

were performed by ſprinkling or pouring of water. Conſider we then, 1 The multitudes baptized by *John* the Baptiſt, *Matth.* iii. 5, and by the apoſtles, *Acts* ii. 41.—That " Jeruſalem and *all* " Judea, and *all* the region round about Jordan" in the one inſtance; and *three thouſand* perſons in the other; could not have been baptized by a total immerſion, is implicitly evident; (1) becauſe, in the former caſe, the Baptiſt's *time* and *ſtrength* would have been inadequate to the work; and the ſame circumſtances of impracticability operate ſtrongly in the latter. Dr. *S.* indeed, in order to evade the force of this argument, divides the multitude baptized on the day of Pentecoſt, not only among the apoſtles, but among the *ſeventy* alſo; though this gentleman, who lays ſo great a ſtreſs on the *letter* of ſcripture, as neceſſary to authenticate practices on other occaſions, here departs from his own favorite maxim; for, as the context does not intimate, that the *ſeventy* aſſiſted upon this occaſion, have we not as good a right to urge the *ſilence* of ſcripture againſt the Doctor here, as he does the very ſame circumſtance againſt us in other inſtances, though with not equal plauſibility of argument? He urges indeed, " that the text does not *ſay* they were baptized " in one day only." p. 116. That is, the words *one* and *only* are not mentioned in the text; and therefore the text does not " *ſay*" it. What trifling! But does it not *ſay*, that the very three thouſand who had " received the word gladly, " were baptized, and ἡ ἡμέρᾳ, in *that day* were " added

" added to the church?" *Acts* ii. 41. Were not the perſons *added to the church*, the ſame, that in the former part of the text are ſaid to have *received the word* and to have been *baptized?* And does not the text therefore *ſay*, that their reception of the word, their addition to the church, and their conſequent baptiſm, were circumſtances that took place in the *ſame day?* Is it therefore to be ſuppoſed (without ſuppoſing what is improbable and impracticable) that the multitude awakened under *Peter*'s ſermon were all immerged? And even if the difficulty upon *this* occaſion was alleviated by the *number* of adminiſtrators; yet how will the ſame ſuppoſition apply to the *Baptiſt?* Surely the ingenious Dr. *S.* cannot, without a prodigious knack at invention, attempt to demonſtrate, that *John* had the aſſiſtance of *eighty two* joint-adminiſtrators in diſpenſing the ordinance. We think he would find it difficult to prove, he had *one* aſſiſtant. And yet his number of ſubjects ſeems to have been much greater, than that, which demanded the help of the *twelve* apoſtles and *ſeventy* diſciples; if we conſider that he baptized " *all Judea* and *all* " *Jeruſalem* and *all* the region, &c." which I ſhould imagine, though not implying *all* and *every* of the inhabitants of thoſe places, yet to include a number ſuperior to *three thouſand.* How, therefore, *one* adminiſtrator could *plunge* head-over-ears ſuch an immenſe and promiſcuous *multitude* of proſelytes, is one of thoſe monſtrous incredibilities, which ſeem quite credible to men of

our author's kidney; but which will ever, to candor and common ſenſe, appear either as abſolute miracle or romance. But ſuppoſe *John* to have baptized by pouring or ſprinkling of water; then the *incredible* and *abſurd* vaniſh together. (2) We think, that the conſideration of *modeſty* would lay a conſiderable bar againſt *immerging* ſuch vaſt multitudes. For, as it would reflect a charge of *indecency* on the adminiſtrators and the perſons baptized, to ſuppoſe, that any had been dipt *naked*; ſo it is extremely improbable, that either *John*'s proſelytes, or thoſe awakened under *Peter*'s ſermon, conſiſting principally of the *poor*, could be provided with change of raiment; and if they were, that even in that caſe, the diſpenſers of the ordinance would propoſe an univerſal immerſion, to a promiſcuous multitude of men and women; when their *undreſſing* and *changing their wet garments*, muſt have been attended with a group of circumſtances equally inconvenient and indelicate. For, howſoever a few perſons in a *private baptiſtery*, previouſly accommodated with change of raiment, might be dipt, with a degree of comparative decency and convenience; yet the baptiſm of a vaſt *multitude*; in a *public* place; before a number of *ſpectators*; at a *diſtance* from their reſpective habitations; and either *unprovided* with or unable to *procure*, change of raiment;—I ſay, a baptiſm, attended with ſo many inſuperable difficulties, could never have been adminiſtered by a total immerſion; eſpecially when it is conſidered, that

an

an almoſt unavoidable infringement of the laws of *decency*, muſt have been the conſequence. And indeed I cannot help ſaying, that, although the mode of baptizing, practiſed by modern Anabaptiſts, is not liable to an *equal* degree of immodeſty and inconvenience; yet that *ſome* degree of both is hardly avoidable.—It is the deſign of the great Head of the church, that every thing in it ſhould be conducted ευσχημονως *with decency*. And I can never ſuppoſe, that he would have enjoined immerſion, as *eſſential* to baptiſm, when ſuch an inſtitution would be ſubject, in many inſtances, to much indecorum. It is well known, that there were ſome, ſo invincibly ſtrenuous in their attachment to dipping, as to make it neceſſary to the due adminiſtration of the ordinance, that the candidates ſhould enter the baptiſtery quite *naked*; in order to preſerve a ſtrained reſemblance to our *ſpiritual* nakedneſs, as well as to keep up a ſuppoſed repreſentation of their "*putting off* the old man;" or as *Voſſius* ſays, *Quaſi non minus nudi baptizarentur quam* Adam *fuerit in paradiſo.* Several ſhameful incidents reſulting from this moſt indecent mode, brought it into gradual diſrepute among the *Adamites* themſelves (for ſo ſome of theſe naked dippers were called), and at laſt into univerſal diſuſe. Upon this mode the Anabaptiſts have conſiderably improved, by rejecting this ſpecies of indecency, altogether, and by requiring all their candidates to be dipped *in garments.* But, although they are to be commended, for thus far obſerving the

the laws of decency; yet I cannot think, that Dr. *S.*'s argument, in favor of the ſtrict modeſty of his mode, taken from the promiſcuous bathings at our modern watering-places, is of any force; unleſs he could prove, that ſuch a modern cuſtom were ſtrictly *defenſible*, or that perſons there dipped *one another*. And even if men and women may bathe promiſcuouſly, and modeſtly too, perhaps, in a modern bath; yet, ſurely, this will not admit a parallel with the practice of the Anabaptiſts; where *women*, appareled in a ſingle garment, in a *public* place, and before *ſeveral ſpectators*, are taken by a *man*, and plunged head-over-ears; eſpecially, when it is a notorious fact, that ſome modeſt adminiſtrators thus immerge *women far advanced in their pregnancy:* and, this latter circumſtance, from which Mr. *M.*'s conduct is not exempt, I dare pronounce *very indecent*, as well as extremely dangerous; † and nothing but the moſt unconquerable reſolution to ſupport the cauſe

† In my *Letter* to Mr. *M.* p. 23, 24; I advanced an argument againſt the neceſſity of baptiſmal *immerſion*, founded on the manifeſt DANGER that would attend ſuch a mode; and I inſtanced in the caſe of PREGNANT WOMEN; ſuppoſing at the ſame time the danger to be ſtill farther enhanced, if perſons in a ſtate of pregnancy ſhould be immerſed in the DEPTH OF WINTER. This being *argumentum ad hominem;* and the fact I condemned, having been a *literal tranſcript* of Mr. *M.*'s conduct, when in *Shrewſbury;* either he himſelf, or probably, his note-making friend FOR him, attempts to invalidate my argument in a note, p. 28, by aſſerting "that *cold bathing* is recommended by *the faculty* to pregnant "women; and that ſprinkling or pouring of water would be dange-"rous *as well as* going *into* the water." In oppoſition to this evaſive ſtuff, I anſwer, (1) That the dipper's *medical doctrine* ſeems to be founded more upon EMPIRICISM, than upon the principles of *phyſic;* and that it exactly comports with the ſyſtem of "*the faculty*" of the QUACKS; which is ſo famous for accelerating the departure of people out

cauſe of bigotry, and to keep up *the ſchiſm* at all events, could ever ſuggeſt this branch of a mode, to invalidate which, the laws of *decency*, *humanity*, and *common ſenſe*, powerfully concur. Beſides, it is not a little extraordinary, that they ſhould, in *every inſtance*, invariably practice a *total* immerſion; when they are conſtrained, themſelves, to acknowledge, that a *thing* or a *perſon* may be ſaid to be dipped, when only a *part* is put under water; which Dr. *Gale* exemplifies in the caſe of the *hyſſop* dipped in blood, and that of the *nib* of a pen dipped in ink; and which he

out of the world: and ſince Mr. *M.* ſo cordially embraces *their* principles, ſhould not that learned body preſent him with a *diploma*, as a bright graduate in the ſyſtem of *Æſculapius?* and advance him to the ſtill higher honor of being PROFESSOR OF QUACKERY? (2) Suppoſing, that in ſome inſtances, bathing might be recommended to pregnant women; yet, would any perſon in his ſenſes, recommend it as *medicinal* in the rigorous month of DECEMBER? and NOT LONG BEFORE their *decumbiture?* Not to urge how INDELICATE an appearance a pregnant woman muſt make, before a *number* of ſpectators, at a PUBLIC BATH; I aſk, whether the man, who *could* be the *adminiſtrator* upon ſuch an occaſion, muſt not be loſt to *every tender ſenſation*, and reſemble in his ſpirit, the unfeeling apathy of a *Stoic*, rather than the tenderneſs and delicacy of a *Chriſtian?* If there be an object upon earth, calculated to excite the niceſt ſenſations of tenderneſs and ſympathy, it is certainly that of a woman, *far advanced in her pregnancy*. But what are all theſe tender ſenſations, and the circumſtances that might naturally ſuggeſt them, to *Anabaptiſts?* The ſchiſm MUST be kept up, at the hazard of health and life. And, though INSTANT DEATH might be the conſequence of an immerſion of pregnant women in the depth of winter; yet what is all this to the HEROISM of *bigotry*, and our author's ſyſtem of *quackery?* (3) When the note-maker (whether Mr. *Jenkins* or Mr. *M.* I cannot tell) ſays, that "*ſprinkling* of water would" (in caſes of ſickneſs) "be dangerous AS WELL AS going *into* water;" I need make not a ſingle obſervation to prove, that his wild poſition is equally ſupported by *inhumanity* and *falſhood*. For, as one juſtly obſerves, "There is a time, when a ſerious writer would not *trouble* "*himſelf to confute or ſet a* WRANGLER *right*. And 'tis ſuch a one as "this, where the perverſity is ſo great, as to become an inſult upon "common ſenſe."

corroborates

corroborates by his memorable maxim "What is "true of *any one part* ſeparately, is true of the "*whole* complexly:" and when Mr. *M.* himſelf "contends for no more, than that βαπτιζω ſignifies "to *dip*;" without ſuppoſing, it always implies a *total* immerſion. Conſidering, therefore, the natural tendency of theſe conceſſions, to weaken the force of the Anabaptiſts' own practice; how ſhall we accont for their notorious deviation from their own un-extorted acknowledgments? Dr. *Wall* ſuggeſts a very probable reaſon, for their inconſiſtency, on this head. If, ſays he, they were to give up dipping *all over*, in any one inſtance, "then the *ſchiſm* would be at an end; and *that*, "you know, would be a *dreadful thing*."

That others ſuppoſed baptiſmal aſperſion was more conſiſtent with *modeſty*, than immerſion, is evident, from the following teſtimony of VOSSIUS. "Beſides thoſe other four reaſons, which *Thomas* "(Aquinas) has brought (in favor of *ſprinkling*), "ſome add a fifth, that is, MODESTY; on ac- "count of which it is more *decent*, to SPRINKLE "or *pour* water, on *adults*."‡—And with him concurs CHAMIER. "The uſe of ASPERSION "is certainly more proper or convenient, both "in regard to the inclemency of the weather, "and in reſpect of MODESTY."† And, the ſame laſt-mentioned author ſuppoſes it improbable, that

‡ *Præter vero quatuor iſtas quas* Thomas *attulit cauſas, etiam quintam aliqui addunt*, honeſtatem; *propter quam* decentius *eſt adultos* ASPERGERE *vel* PERFUNDERE. Voſſ. De Bapt. Diſp. i. P. 360.

† *Certe commodior* ASPERSIONIS *uſus, & propter tempeſtatum incommoda & propter* PUDOREM. Cham. Contract. L. v.

"the

" the three thouſand could be baptized, by a " few apoſtles, in one day, if they were all im- " merſed."*—So does *Bonaventure.* " It is pre- " ſumed, that the apoſtles baptized by SPRIN- " KLING: and that cuſtom is ſtill obſerved in " *many churches.* And well obſerved it may be, " ſince therein, the *reaſon* or intent of the ſacra- " ment, is kept *intire.*"§—And of the ſame opinion was *Nicholaus de Orbellis,* who lived *Ann. Dom.* 1452. " It is not likely, when three thou- " ſand were baptized on the day of Pentecoſt, " that every perſon had his *whole* body waſhed " in water; but preciſely with as much as would " SPRINKLE the face, or admit of its being " *poured* on the head."†—To which, give me leave to add that of Dr. *Lynwood.* " It is very " probable that the apoſtle *Peter,* did not bap- " tize by immerſion, but by ASPERSION."‡—And that *John* baptized by *pouring* or *ſprinkling* of water on the ſubject, and not by immerſion, was the opinion of *Paulinus,* Biſhop of *Nola,* a co-temporary with St. *Auguſtin*; as appears from the

* *Videtur* 3000 *uno die a paucis Apoſtolis non potuiſſe baptizari ſi ſinguli merſi fuiſſent.* Cham. *Ibid.*

§ *Præſumitur quod Apoſtoli baptizaverunt* ASPERGENDO; *& mos ille ſervatur adhuc in pluribus eccleſiis: ſervari autem poteſt propter hoc, quod ibi eſt integra ratio ſacramenti.* Bonavent. L. iv. Diſt. 3.

† *Non enim eſt veriſimile quod in die* Pentecoſtes *quando baptizati ſunt tria millia, quod quilibet lavaretur quantum ad totum corpus ſuum in aquâ: ſed præciſe quantum ad faciem* ASPERGENDO, *vel quantum ad caput perfundendo.* Nicol. De Orbellis. in 4 Sentent. Diſt. 4, 9, 1. De Baptiſmo.

‡ *Veriſimile eſt quod non per modum immerſionis ſed* ASPERSIONIS *baptizaverit Apoſtolus* Petrus. Lynwood. Conſtit. L. iij. De Baptiſmo.

two following lines. Speaking of the *Baptiſt*, he ſays,

" *Diluit* INFUSIS *credentum crimina* LYMPHIS,
" *Abſolvitque metus hominum, pœnaſque remittit.*" †

Thus have I expatiated the more largely on the probable mode, by which *John* and *Peter* baptized; becauſe our poſitive Anabaptiſt, is ſo peremptory in the oppoſite ſuppoſition; and yet has not urged a ſingle argument to ſupport it. All he ſays, in p. 28, 29, is low ſneer, * contemptible irony, and down-right abuſe. As to thoſe commentators, who cannot digeſt improbabilities ſo eaſily as our author, and therefore conclude, the baptiſms of *John* and *Peter* could not have been performed by immerſion; of all ſuch he ſays, " I *think*" (but *thinking* and *proving*

† " He waſhes away the ſins of believers by water POURED on " them, &c." *Paulin. Ep. Nolan; ap Rigalt. Not. in Tertul.* P. 70.

* I wiſh, however, when our author is in one of his *ſneering-moods*, that he would take care to ſneer *grammatically*. Having, in p. 29, ſuggeſted an ironical hint reſpecting the mode of *John*'s baptiſm, he concludes by ſaying, " The water would HAVE ἐπεπεσε FELL on them." I ſhould be glad to know from our author, who ſeems better acquainted with ſneering-moods than with moods of *grammar*, whether " WOULD " HAVE FELL!" be intended as a ſpecimen of *his* profound grammatical diſpuiſitions, or of his good " *friend*" at *Wrexham*; who hath helped him to ſo many valuable " hints" in the *note-making* ſtyle, which he hath further *clarified* by his *corrections of the preſs*. Now, as our author has ſo modeſtly declined the office of a " liturgy-mender," as being " a poor mean employment;" I ſhould be glad to know, whether that of a *ſyntax-mender* be not full as *mean?* eſpecially as our profound *emendator* hath likewiſe thought proper to tranſlate ἐπεπεσε " WOULD *have fell*." And, ſince we have been already favored with ſome ſimilar ſpecimens of Mr. *M.*'s genius in *mending* and Mr. *J.*'s in *correcting*; are they not moſt happily blended together as a *mending* dumvirate?

are

are two things), " all thoſe commentators may " be called *Bible-menders*." Whether it be characteriſtic of genuine *modeſty*, for a man of his notorious ignorance, to ſet himſelf up as a judge of commentators, and to decide upon their rational criticiſms, without making one effort of argument to overthrow them; I leave to the judgment of the candid reader. As to his charge againſt us, of attempting to *mend* or *piece out* (his own phraſe) our Bibles; I ſhould be glad to know, who are moſt likely to fall under this imputation? they who bring *reaſon* and *argument* with them in their earneſt reſearches? or the men, who ſeem determined to make the Bible ſpeak *their* meaning, even though embarraſſed with the greateſt improbabilities, and contradicted by the natural ſuggeſtions of *common ſenſe?*

VI. The next example, on which our Anabaptiſt triumphs, under the wing of an anonymous friend, is that of the *jailor*. In order to ſupport the idea of his having been baptized by immerſion, he is obliged to have recourſe to the following ſuppoſitions, viz. that the jailor " had a " reſervoir of water in the priſon;" or that he was dipt in an adjacent river. And yet this is the gentleman, who charges us with reſting all *our* opinions reſpecting the baptiſms mentioned in ſcripture, on *ſuppoſitions*, *probabilities*, &c. But in the preſent inſtance, his charge manifeſtly recoils on himſelf. For, his ſuppoſition that there was a little pond of water or well, in the priſon, is not ſuppoſable; and his probability, that the

jailor was plunged in the river, is improbable; if we conſider, that the baptiſm was performed at *midnight*; and that the adminiſtrator, whoſe body was galled with ſtripes, could not, without manifeſt peril, enter a river or even a domeſtic reſervoir of water, at ſuch an unſeaſonable hour of the night. Beſides, if immerſion had been the mode, the inconveniencies and danger, might have been in ſome meaſure obviated, by poſtponing it to the enſuing morning. Yet we are told, that "the jailor and all his were "baptized *ſtraightway*." *Acts.* xvi. 33. So that, as there is not the leaſt intimation in the hiſtory, that they went out to any *river*; conſidering the time of night, the unhealed ſtate of the Apoſtles' ſtripes, as well as the improbable circumſtance of there being a quantity of water in the priſon, ſufficient for an immerſion of the *whole* body; is it not more rational to ſuppoſe, the ordinance to have been adminiſtered by an affuſion of water? And with this ſuppoſition correſponds the opinion of *Chamier*. "Nor was there at hand within the "priſon, *as much* water as would be neceſſary "for *immerſion*." †

But, in a note, p. 32, we are confronted with a quotation from *Witſius*; which, according to the note-maker's *tranſlation*, ſeems, at firſt ſight, to militate with our ſuppoſition; but, which upon a nearer examination, will be found not ſo much to our author's purpoſe. Speaking of the Jailor's

† *Nec intra carcerem fuiſſet ad manum tantum aquæ quantum mergendo opus eſſet.* Cham. Contract. L. v. C. i.

baptiſm,

baptiſm, *Witſius* ſays, *Sacris lymphis tinctus chriſtianiſmi myſteriis initiatus ſit.* Theſe words, Mr. *M.* or his good "*friend* that has ſuggeſted" the important "*hint*" in the note, tranſlates "Being "*dipped* in the ſacred *ſtream*, &c." But this tranſlation is palpably falſe, in more reſpects than one. For (1) it contradicts the hiſtory, by ſuppoſing, that the jailor went out of his houſe to ſome neighboring *ſtream* of water to be baptized; which ſtream, our author ſuppoſes to be the *river* mentioned in *Acts* xvi. 13. But, it is plain from the apoſtle's narrative, that the baptiſm was performed within a part of the *priſon:* for it is ſaid that "*he brought Paul and Silas out*;" "the "meaning of which is" ſays Dr. *Stennett*, (Remarks, p. 113), "that he brought them *out* of "the *inner* priſon, into which he had before "thruſt them;" and (p. 114), "before he led "them into his houſe." And the Doctor ſuppoſes there was "a pool *within the bounds* of the "priſon;" and that *therein* the jailor was dipped. So that Mr. *M.*'s *tranſlation* at once contradicts both the ſcripture and his own oracle. (2) But I am apprehenſive it does not expreſs the meaning of *Witſius* himſelf. For, as I think he was full as great an expoſitor and critic as Mr. *M.* I can never conceive him capable of contradicting a plain hiſtorical narrative, and therefore not intending a *ſtream* by the word *lymphis*; the natural ſignification of which is *water*. (3) Nor can it be proved from his uſing the word *tinctus*, that he ſuppoſed a total immerſion to have been the mode,

mode. For, that *tingo* and *immergo* are not convertible terms, is apparent, from the diſtinction of the great Dr. *Whitaker*. TINCTIONE *contenti, quam ſufficere putârunt*, IMMERSIONEM *non deſiderabant.** Dr. *Holdſworth*, obſerves the ſame diſtinction. " Bāptiſm in ſome churches is " uſed by *immerſion*; in others, by *ſprinkling le-* " *vemque* TINCTIONEM and a partial dipping."† This is farther warranted by that remarkable uſe of the word *tingo*, in *Martial*.

" ————, *Pete vina, roſas cape*, TINGERE *nardo*."

No one ſurely was ever *immerſed* in ſpikenard. *Horace* intimates it was *poured* on the head, when he ſays, *Achæmenia* PERFUNDI *nardo*, and,—PERFUSUS *liquidis urget odoribus*.—*Cicero*, ſpeaking of an indifferent ſcholar, calls him *literis* TINCTUS. But if our author was to have brought his *overwhelming* doctrine to theſe words, he would probably have tranſlated them, " all immerſed in " letters." And then, though the *literary immerſion* would not have been characteriſtical of our author's profundity of learning, yet it would have been perfectly correſpondent with his accuracy, as a *tranſlator*.—*Lyttleton*, in his Dictionary, tranſlates *tinctus, baptized*. Yet he renders *tingo*, from whence it is derived, *to ſprinkle*. From theſe inſtances of the uſe of the word, it is apparent it ſignifies to *tinge*, to dip a *part*, to *ſprinkle*,

* " Being content with a ſlight *dipping*, which they thought ſuffi- " cient, they did not deſire *immerſion*." *Whitaker. Prælect. De Sacram. Bapt.* ix. 1. P. 216.

† Dr. *Richard Holdſworth*. Lectio xxii. P. 687.

to

to *pour*; and is in general acknowledged, by critics ſacred and profane, to imply ſomething different from *immergo*. Admitting this, I think it more than probable, that *Witſius* did not mean to inſinuate by the terms *lymphis tinctus*, that the jailor was baptized either in a *ſtream*, or by a *total immerſion*. And the ſame arguments which expoſe our author's blundering tranſlation of *Witſius*, are equally concluſive againſt the inferences which he and his oracle draw from the words βαπτω and βαπτιζω, in favor of *dipping*. For, ſince critics, commentators, lexicographers, and divines, all unite, in rendering theſe two words by the Latin *tingo* and *lavo*; ‡ and ſince neither the one nor the other *neceſſarily* implies immerſion, or dipping at all, but frequently *ſprinkling*, *pouring*, &c. conſequently, the ſignification of the Greek words and of their correſpondent Latin concludes nothing abſolutely in favor of immerſion, and manifeſtly countenances the oppoſite modes of baptiſmal aſperſion and effuſion.—Thus, I hope it has appeared how little cauſe our author had to triumph from the "*hint*" his "*friend*" gave him of introducing an appoſite quotation from *Witſius:* and that as *Cicero* deſcribes a *ſprinkling of literature* under the terms *literis tinctus*; ſo by a parallel tranſlation, *lymphis tinctus* may very properly ſignify a being *ſprinkled with water*.

‡ The criticiſm of *Zanchius* confirms this.——*Verbum hoc tam ſignificat* TINGERE, *& ſimpliciter* LAVARE, *quam immergere.* ZANCH. De cultu Dei externo. C. xvi.

VII. I pro-

VII. I procede, now, to conſider a charge, brought againſt us, by the ſuggeſter of the "*hint*" in the note, p. 30; which he thinks, ſo tremendous, as to hang like a huge milſtone about the neck of our reaſoning. This heavy charge is no leſs, than that there is an "*exact reſemblance*" between our reaſoning on the examples of baptiſm, mentioned in ſcripture, and that, by which *Woolſton*, and other deiſtical writers, labor to invalidate the hiſtory of our LORD's *miracles*. That is, reader, Deiſts *blaſpheme* the hiſtory of the Savior's miracles, by their manner of commenting upon them: and Mr. *M.* or his note-maker, ſays, there is an "*exact reſemblance*" between *their* mode of reaſoning and *ours*; inſomuch that, what he ſtigmatizes as "*cavil*" in the Deiſts, he accommodates to us, as adopting "the ſame kind of "*wretched cavil:*" conſequently an indirect charge of *blaſphemy* lies againſt us. But, ſurely our author, before he repreſented our conduct, as a blaſphemous imitation of the Deiſts, ſhould have weighed the awful imputation, in the balance of candor and truth. For, if, upon a fair examination, it ſhould appear, that he has moſt ſhamefully miſrepreſented us; I fancy he will find it difficult to exculpate himſelf from the charge of a glaring violation of the ninth commandment.

The whole of his plauſible ſophiſtry is detected and refuted, by the following conſiderations. (1) His compariſon between our reaſoning, and *Woolſton's*, fails, in one obvious inſtance. The

Deiſts

Deiſt's blaſphemous arguments, concern a *miracle*; our reaſoning, reſpects only an *ordinary baptiſm*; in the diſpenſing of which, there was not one miraculous circumſtance. If the three thouſand had been all immerſed by an *extraordinary* act; no perſon, who reverences the Bible, would for a moment heſitate, to admit the authenticity of the fact. But, when a prodigious multitude are ſaid to have been baptized by *John*, or by a few Apoſtles, without any intervention of *miracle*; and when the ſacred hiſtory is ſilent as to the mode and circumſtances of an ordinance adminiſtered to ſo great a number: are we not left to conſider on which ſide *reaſon* preponderates, and to draw our concluſions accordingly? In every narrative, where ſcripture obſerves a total *ſilence* reſpecting circumſtantials; we are to determine where there is the greateſt degree of *probability*: and when one ſide of the queſtion is inadmiſſible, but upon the implication of miracle, where however nothing miraculous is recorded; we are to reject that, and to embrace the ſide, which appears unembarraſſed with difficulties and improbabilities; and this may be done, conſiſtently with the deepeſt ſubmiſſion to revelation, and the higheſt reverence for truth. Apply this in the preſent inſtance.—The hiſtory of the New Teſtament records baptiſms, adminiſtered to vaſt multitudes, by one or a few adminiſtrators; without relating the ſpecific *mode*. Suppoſe theſe baptiſms to have been performed *miraculouſly*; the *immerſion* of *thouſands* in a *day*, is credible. But

 remove

remove that ſuppoſition of an *extraordinary* circumſtance; and the fact is embarraſſed with numerous incredibilities. Whereas, if you ſuppoſe the *mode* on thoſe occaſions to have been *ſprinkling* or *pouring* of water; the narrative is immediately diſencumbered from ſeveral difficult and improbable circumſtances, which would otherwiſe give it the appearance of miracle, or fiction.

(3) The Deiſt, by his impious ſophiſtry, would invalidate the hiſtory of our LORD's miracles *altogether*. But ſurely Mr. *M.* muſt know in his conſcience, that the ſcope of our reaſoning does not affect the *hiſtory itſelf*, but a particular *circumſtance*, which Anabaptiſts annex to it, and which is founded on incredible abſurdity. *Woolſton* blaſphemouſly concludes his chain of ſophiſtry, by ſaying, "the *whole hiſtory* (of the miracles) "is monſtrouſly abſurd." But we aſſert, that the *whole hiſtory* of the baptiſms recorded in ſcripture, is founded on truth, and warranted by the moſt credible facts. Our diſpute, therefore, with Anabaptiſts, does not reſpect the *hiſtory* of baptiſms; but the more probable *mode* by which they were adminiſtered. So that, if Mr. *M.* is not loſt to every generous feeling of candor and modeſty; muſt not a bluſh cover his face, and a ſenſation of guilt ſtrike his conſcience, for daring to aſſert before the public, "that there is an *exact reſemblance* between our mode of reaſoning on the "*baptiſms*, and that of Deiſts on the *miracles*, "recorded in ſcripture?"

(4) Our

(4) Our author ſeems not a little ſkilled in the arts of low ſophiſtry: and, by his ſophiſtical leger-demain, he blinds the eyes of the reader, and gives an air of plauſibility to the moſt fallacious reaſoning. Take the following inſtance.—In order to point out, what he injuriouſly ſtyles, the "*exact reſemblance*" between our reaſoning, and the blaſphemy of *Woolſton*, he introduces us as quærying, "How could ſo many be *baptized* in "ſo ſhort a time?" But, reader, if you will only wipe off the varniſh of this gentleman's ſophiſtry, you will eaſily detect the glaring falſhood, that ſkulks under this diſingenuous coloring. We do not aſk "how could ſo many be BAPTIZED?" but how could *ſo many* be PLUNGED in ſo *ſhort a time?* That ſo many were *baptized*, we have not the ſmalleſt doubt: and that they were baptized, by *pouring* or *ſprinkling* of water, we have all the reaſon in the world, to believe; ſince the contrary ſuppoſition is manifeſtly clogged with a variety of incredible circumſtances. When therefore the note-maker ſays, "It will ſhew them (p. 32) "that by this method of *talking*, a man may "prove *quodlibet ex quolibet*; and TO! *take heed*, † "leſt by reaſoning in this manner, they do inad-"vertently put weapons into the hands of in-"fidels;" he manifeſtly drops a double hint that reverberates on himſelf. For, when a man will *prove*, that three thouſand perſons were all *immerſed* by a *few apoſtles* in one day, under a

† Will the note-maker be ſo kind to point out the *grammatical connexion* of theſe two ſentences?

variety of inconvenient and impracticable circumſtances; I aſk, whether an adept in ſuch huge logic, might not, on the ſame principle, attempt to prove *any thing from any thing?* And, I aſk again, who are moſt likely "to put weapons "into the hands of infidels?" they, who ſeem to diſcard *reaſon* in the inveſtigation of truth? or they, whoſe reſearches are founded on her moſt vigorous exertions, and moſt rational deciſions?—They, whoſe premiſſes are full of *the marvellous*, and whoſe concluſions are fraught with abſurdity? Or they, who in the examination of the implicit or ambiguous parts of a narrative, argue with preciſion, and decide on the part of credibility?—They, who make ſcripture bow to their preconceived notions, in direct oppoſition to the dictates of reaſon and common ſenſe? Or they, whoſe arguments are founded on a coalition of ſcripture and right reaſon?

VIII. As to the other baptiſms, mentioned in ſcripture, viz. thoſe of the Apoſtle *Paul*, the *Eunuch*, *Cornelius* and the other Gentile converts, &c. there is no abſolute proof that they were adminiſtered, in any of theſe inſtances, by immerſion. There is implicit proof to the contrary; if we may be allowed to *reaſon* on theſe paſſages. The caſe of the *Eunuch*, we have already conſidered. As to that of *Paul*; if we conſider the previous weak ſtate of his health, rendered ſo by his faſting three days; and the improbability of *Judas*'s having a *baptiſtery* in his houſe: there is evident intimation that he was not *plunged*.—And, as to *Cornelius*

Cornelius and the other Gentile converts; the very words of the narrative manifeſtly imply, that they were baptized by an affuſion of water *brought* into the houſe for that purpoſe. " Can any " man *forbid* water, that theſe ſhould not be " baptized." *Acts* x. 47. On which paſſage Dr. *Doddridge* obſerves, " It ſeems *moſt natural* to " underſtand it, as Dr. *Whitby* does, *Who can* " *forbid that water ſhould be* BROUGHT? In which " view of the clauſe one would naturally con- " clude, (N. B.) they were baptized by POURING " water on them, RATHER THAN by *plunging* " them in it." *

Walæus obſerves, ſpeaking of the validity of baptiſmal aſperſion, *Exempla adſperſionis in ſcripturis poſſint deprehendi*; Examples of SPRINKLING may be found in ſcripture. And that *Aurelius Prudentius* thought the Baptiſt's mode was that of ſprinkling or pouring of water, is evident from that remarkable line,

" PERFUNDIT *fluvio paſtus Baptiſta locuſtis.*" †

However, as the Anabaptiſts lay a prodigious ſtreſs on the baptiſm of our Savior, ſuppoſing the mode to have been *immerſion*; I will conſider the hiſtory of that circumſtance a little more particularly.——The Evangeliſt informs us that " JESUS when he was baptized, went up

* See the Family Expoſitor and *Whitby*'s Annotations on *Acts* x. 47.

† The humble Baptiſt, who on locuſts fed,
Each proſelyte to Jordan's current led,
And pour'd the hallowed water on his head.
Prudent. Enchirid.

" ſtraight-

" ſtraightway out of the water." *Matth.* iii. 6. In order to invalidate the arguments urged in favor of total immerſion as the mode, upon this occaſion, I would obſerve (1) That no abſolute concluſion can be drawn from the original of the word *baptize*; ſince we have before proved, that it does not *neceſſarily* ſignify to *dip*. (2) Nor can the expreſſion, *out of the water*, decide in favor of immerſion; although we ſhould ſuppoſe that our LORD was *in* Jordan. According to Dr. *S.*'s conceſſion (p. 77.) " I know not who " ſays, that his coming *out* of the water, neceſ- " ſarily infers his being *plunged* in it." And yet the Doctor in the very next ſentence, manifeſtly contradicts himſelf. For he adds, " If he was " *in* it, it muſt have been for the purpoſe of his " being *immerſed* in it." And he inſiſts too, " that his coming *out* of it, proves he was *in* " it." Now, reader, review this wonderful logic. He acknowledges, that " his coming *out* of the " water does not neceſſarily infer his being *plung-* " *ed* in it." Yet he argues, that " his coming " *out* of it proves he was *in* it; and that if he was " *in it*, it muſt have been for the purpoſe of his " being immerſed in it." So that the Doctor grants, that our LORD's coming *out* of the water is no proof that he was *plunged* in it; and yet in the very ſame breath, he argues that it *was*. His reaſoning therefore equally concludes, *for* and *againſt* US, as well as *for* and *againſt* HIMSELF; and is equally and doubly ſelf-contradictory.

(3) Nor

(3) Nor does the expreſſion *went up out of the water*, prove that he was *in* it, or that he was *immerſed*. For ἀνέβη he *went up*, deſcribes his aſcent to the higher ground about Jordan; and ἀπὸ ſignifies *away from*: He might be ſaid therefore to have *gone away from* Jordan, without neceſſarily ſuppoſing that he was immerſed in it. (4) But admitting that he was *in*; does that neceſſarily infer his having been *plunged*? No, Dr. S. himſelf being judge. Do not we ſay of a perſon ſtanding only up to the ancles in a river, that he is *in* it, without neceſſarily including the idea of an immerſion in it? No one would be ſo abſurd as to ſay he ſtood *out* of it, only becauſe a *part* of the body was wet.

Since, therefore, neither the hiſtory of the paſſage, nor any criticiſms upon it, demonſtrate that our LORD was baptized by immerſion; have we not good right to infer the mode to have been an effuſion of water? For my own part, it ſeems a natural ſuppoſition, that our LORD, taking off his ſandals, walked into Jordan, and that *John poured* water on his head. This circumſtance would bear a correſpondent reference to the pouring on *Aaron*'s head, the ſacred *oil* that ran down to the ſkirts of his garments; which prefigured the out-pouring of the gifts and graces of the Spirit on the Son of God; of which an effuſion of baptiſmal water would alſo be a lively emblem. So that as the *pouring* of the ſacred oil on *Aaron* denoted his initiation to the prieſthood; in like manner,

manner, an effuſion of water in baptiſm, ſignified at once, the pouring out of the Spirit on the Redeemer, and his ſolemn inauguration to the high offices of prophet, prieſt, and king. To authenticate this natural ſuppoſition, the following quotation from St. *Bernard*, may be deemed ſufficient. —" The angels deſcend, and all the troops of " heaven run with reverence to their Creator. " The creature POURS water *infundit aquam* on " the head of his Creator; and a mortal han- " dles the head of him who was his God." †

† *Deſcendunt angeli, & cælorum agmina tota reverentia currunt ad Creatorem.* INFUNDIT *aquam capiti Creatoris creatura, & Dei verticem mortalis dextrâ contrectat & contingit.* D. Bernard. Serm. de. S. Jo. Baptiſta. Tom. ii. Col. 400.

CHAP.

CHAP. VII.

Thoſe paſſages in the Old Teſtament *and* Apocrypha, *where the word* βαπτιζω *occurs, conſidered.—Its ſignification farther aſcertained from Critics, Lexicographers, and Divines.—The force of Dr. S.'s quotations from* Calvin, Beza, Voſſius, *repelled; and the diſingenuity of them detected.—Some additional teſtimonies from antiquity in favor of* baptiſmal aſperſion.—*The debate reſumed with the* "ſevere oppoſer."—*A few heads of* advice *propoſed to his ſerious conſideration.*

IN order to ſupport their practice, the Anabaptiſts are obliged to maintain that the Greek word βαπτιζω always ſignifies to *dip*, as well as its primitive βαπτω; and they are under an unavoidable neceſſity of declaring likewiſe, that, where either of theſe words is applied, it includes the idea of a total immerſion, neceſſarily. But they are neceſſitated to prove this to be the caſe, in *every* inſtance. For if a ſingle exception can be produced from ſcripture, or from the pureſt Critics and Lexicographers; it invalidates all their arguments, and points out at once the bigotry and abſurdity interwoven with their invariable practice of total immerſion. Many ſuch exceptions I have already produced, and hope to produce a few more. Before I begin the examination of this part of the ſubject, I beg the reader to keep in mind the opinion of

 that

that accurate critic *Leigh.* Speaking of the controverted word, he says, " Which word (as *He-*
" *sychius, Stephanus, Scapula* and *Budæus*, the great
" masters of the Greek tongue make good by
" *very many instances* and allegations out of classic
" writers) importeth no more than ablution or
" *washing.* Βαπτιζω (say they in their Lexicons
" and Commentaries) *lavo*; Βαπτισμα *lavatio*, which
" may be done without dipping."

I. As it is Βαπτιζω, and not Βαπτω, that is always appropriated to the ordinance of baptism; our business at present will be to investigate the meaning of this derivative, as it is used in the Old Testament. It occurs about four times in the Septuagint Version and the Apocrypha. That in *Is.* xxi. 4, is a figurative expression; and therefore nothing to the purpose. The account of *Naaman*'s washing himself, mentioned in ii. *Kings*, v. affords no absolute proof that he was immersed. Λαω is thrice used to express his washing, and Βαπτιζω once; a proof this, that these two words are used promiscuously for each other. And as we have already seen in more instances than one, that Λαω, does not necessarily imply a washing of the *whole* body; consequently no decisive argument can be brought to prove, that Βαπτιζω, in the present case, signifies immersion. Besides, it does not appear that *Naaman* was leprous all over; since it is said, he thought that the prophet would come out " and strike his hand over the
" *place.*" Ver. 11. Supposing therefore, a *part* only to been affected with the leprosy; what need

is

is there to ſuppoſe an immerſion of his whole body? any more than in the caſe of the young man mentioned in *John* ix. who is ſaid to have waſhed in *Siloam*, although he did no more than wath his *eyes?*——Of the two in the Apocrypha, the one reſpects *Judith*'s waſhing herſelf. The paſſage in *Jud.* xii. 7, runs thus, και εβαπτιζετο επι της πηγης τε υδατος· She baptized or waſhed herſelf *at*, not *in*, a ſpring of water, in the camp. And it appears that the ſprings in the camp were guarded with ſoldiers. So that here is no proof that ſhe waſhed her whole body.—The other is in *Eceluſ.* xxiv. 26. ὁ βαπτιζομενος απο νεκρε· " He " that is waſhed" or baptized, " from" or after touching " a dead body," &c. This is the paſſage that frighted Dr. *Gale* ſo prodigiouſly; upon his finding that in *Num.* xix. 18, perſons under a defilement after touching a dead body, were to be purified by a SPRINKLING *of the water of ſeparation*; which the ſon of *Syrach* calls a *being baptized.* A paſſage this, ſo clear againſt the eſſentiality of dipping, that I wonder the Doctor's fright did not arrive at ſuch a degree, as to intimidate him from ever maintaining that βαπτιζω never ſignifies any thing but to dip.—Dr. *Stennett*, refers us to a paſſage in ii. *Mac.* i. 21, for which I am much obliged to him; becauſe it effectually overthrows all the arguments he has ever urged, or can urge, for the indiſpenſable neceſſity of immerſion, drawn from the ſignification of the Greek word. The Doctor has paſſed over the reference very ſlightly; but I ſhall conſider it

particularly.—The Apocryphal paſſage alluded to reſpects an intended ſacrifice to have been performed by fire, which the prieſts had hid in a hollow pit; upon ſearching which, inſtead of fire, they found ὑδωρ παχυ *thick water.* This water *Neemias,* it is ſaid, commanded them to draw, (N. B.) απεβαψαντας, wetting the altar, &c. with it. But how was this to be performed? The cloſe of the twenty-firſt verſe informs us. "*Neemias* com- "manded the prieſts (N. B.) to SPRINKLE" ἐπιῤῥαναι to RHANTIZE "the wood with the "water, &c." So that here was a baptiſm of the wood, &c. executed by *ſprinkling.* And what is not a little remarkable, even the primitive βαπτω is uſed ſynonymouſly with ῥαινω. And this one inſtance, cuts up every argument of Dr. *S.* even though embelliſhed with all the advantageous coloring of his plauſible pen.

II. Lexicographers, Critics, and Divines in general, give βαπτιζω the ſignification of *waſhing. Scapula, Hedericus, Trommius, Paſor, Leigh,* are all unanimous in tranſlating it *lavo, abluo. Suidas,* beſides the ſpecial ſignification of *dipping,* gives it the general one of *wetting, waſhing, cleanſing,* and therefore tranſlates it *madefacio, lavo, abluo, purgo,* &c. —— The learned PISCATOR, after acknowledging that immerſion might have been the mode in the antient church, immediately adds, "Yet the word βαπτιζεσθαι ſignifies "not only to be dipped, but likewiſe to be "*ſprinkled, waſhed,* or *cleanſed,* QUÂVIS ALIÂ "RATIONE,

" RATIONE, *after* ANY *other manner.*" *—ZANCHIUS, whose opinion is worth a thousand others, says, " This word signifies to *tinge* or *sprinkle*, " and simply to *wash* as well as to *dip.*"†—PETER MARTYR, harmonizing with the foregoing authors, says, " Nor does the Greek word signify " to be *dipped* ONLY, but to be *tinged* or *dyed* " after *any mode.*"‡—KECKERMAN is still stronger, even in his criticism on the primitive. " But " Βαπτω signifies not to *dip* only, but likewise " to SPRINKLE."§——PAREUS, defines " bap- " tism to be any kind of washing or clean- " sing, whether by immersion, or by SPRIN- " KLING."||—And TILENUS shall conclude the list. " Baptism, if we respect the *etymology* of the " word, signifies *immersion*, and likewise ASPER- " SION."¶

From these testimonies, so full to the point, I leave the reader to judge, if the matter is to be decided by the authority of the most eminent

* *Tamen verbum* βαπτιζεσθαι *non solum* mergi, *sed etiam quâvis aliâ, ratione* tingi *aut* lavari, abluive *significat.* Piscator. Com. Loc. de. Bapt. Aphor. i. P. 157.

† *Verbum autem hoc tam significat* tingere, *& simpliciter* lavare *quam* immergere. Zanch. L. i. De cultu Dei externo. C. xvi.

‡ *Neque verbum græcum tantum significat* mergi: *sed quoquo modo* tingi. Pet. Mart. in *Rom.* x.

§ Βαπτω *autem non tantum* immergere, *sed &* ASPERGERE *significat.* Keck. Syst. Theol. L. iii. P. 452.

|| BAPTISMUS *Græcis quævis est lotio seu ablutio, sive* immersione *sive* ASPERSIONE *fiat.* Par. in *Heb.* ix. 10.

¶ BAPTISMUS, *si* etymon *vocis spectemus,* immersionem *significat, atque etiam* ASPERSIONEM. Tilen. De Bapt. Disp. I. *Thes.* ii. P. 883.

Critics,

Critics, whether our ſide of the queſtion has not the advantage of a conſiderable majority: And, when Dr. *S.* would inſinuate, that the Greek word "*only* ſignifies dipping;" and attempts to ground this undemonſtrated aſſertion on the ſentiments of Lexicographers and Divines; whether his inſinuation does not ſavor more of the plauſibility of ſmooth language, than the concluſiveneſs of ſolid argumentation. In order "ſatisfac-" torily to prove his aſſertion," he ſhould have demonſtrated that it is ſupported by the opinions of *all* the eminent Critics, or at leaſt of the *majority*. But he has not demonſtrated either the one or the other; and conſequently, on this head, has proved nothing. Rather, the quotations, wherewith I have confronted *his*, prove the very reverſe of all his inſinuations.

III. But I am under a promiſſory obligation of conſidering the force of ſome quotations which the Doctor has taken from *Calvin*, *Beza*, and *Voſſius*. Which I the rather do, becauſe I ſhall at once be enabled to produce ſome additional teſtimonies from theſe great men, to the validity of baptiſmal aſperſion or effuſion, and to detect that plauſible fallacy by which Dr. *S.* would inſinuate they were ſtrenuous advocates for *his* ſide of the argument, *only*.—(1) To begin with *Calvin*. In a note, p. 59, of the Doctor's *Remarks*, the reader is preſented with a quotation from the *Inſtitutes* of that great Reformer; in which he acknowledges that the word baptize ſignifies to dip, and that dipping was ſometimes practiſed in the

the antient church; reſpecting both which particulars, we perfectly coincide with *Calvin*. But does this eminent caſuiſt mean, that to *dip* is the ONLY ſignification of the word? or that baptiſm ſhould be adminiſtered ONLY by immerſion? Quite the contrary. For, in the very paſſage which the Doctor has notoriouſly, and I ſhould imagine, *deſignedly* too, *curtailed*, the beginning of the ſentence, of which his extract is the concluſion, directly overthrows the Doctor's inſinuation. Theſe are *Calvin*'s words. "But "whether he that is dipt, be *immerſed* once "or thrice; or WHETHER HE BE ONLY SPRIN-"KLED WITH WATER POURED ON HIM, IT "IS NOT MATERIAL."†—And that the preſcribed form of adminiſtration compoſed by *Calvin*, for the church of *Geneva*, evidently correſponded with theſe ſentiments, is undeniably plain from the following paſſage in another part of his writings. "Then the miniſter POURS water on the "infant, ſaying, *N. I baptize thee*, &c."‡—I aſk then, in the name of candor and common ſenſe, what advantage can Dr. *S.* or any of his brethren reap from the teſtimony of *Calvin?* Or rather indeed, I ſhould aſk, whether the opinion of that great Reformer does not directly militate againſt the hypotheſis, which the Anabaptiſts in general, and Dr. *S.* in particular, labor to eſtabliſh? And for what purpoſe could the Doctor

† *Cæterum mergaturne totus qui tingitur, idque ter an ſemel, an* infuſâ *tantum aquâ* aſpergatur *minimum refert.* Calv. Inſtit. Lib. iv. Cap. xv. Sect. 19.

‡ *Tum in cum aquam baptiſmi miniſter* EFFUNDIT, *inquiens,* N. baptizo te, &c. Tract. Theolog. De Baptiſmo. P. 45.

produce

produce this mangled quotation? He informs us indeed, p. 58, in words, which are the more extraordinary, becauſe they uſher in the extract from *Calvin*, that " he would add conceſſions " from ſome learned Pædobaptiſts, as to the " TRUE *and proper meaning* of the word." But ſurely, either *Calvin* is contradicted by himſelf, or miſrepreſented by his *quoter*. The latter I ſuppoſe to be the true ſtate of the caſe. For, if *Calvin* thought, according to the Doctor's aſſertion, that to dip was the only " true and " proper ſenſe of the word" *baptize*; he never ſurely would have ſaid, that it was " immate- " rial whether the ſubject was ſprinkled or dip- " ped;" nor would he have preſcribed a form of adminiſtration as conſonant with that ſentiment, if he had not eſteemed it " a *true and proper* " one," founded on the " *true and proper*" meaning of the word. From hence, therefore, it is plain, that the Doctor, by diſmembering the quotation from *Calvin*, has kept the *whole* of his *real* ſentiments out of view; that by ſo doing, he has attempted to put upon the " bright taper " of *Geneva*," a temporary extinguiſher, called *diſingenuity*; or rather, has raiſed a little duſt of plauſibility, before the reader's eyes, whereby he might prevent him from ſeeing his true meaning; and that by claſſing the extract from *Calvin* with the opinion of *Grotius*, he intended to repreſent the former as partial in favor of dipping, as the latter; which Dr. *S.* himſelf is conſcious not to have been the caſe. It is the part of ingenuity,

in

in making quotations, to preſent the *whole* of the paſſage to the reader, that he may be able to form a judgment of the original author's real opinion. Becauſe, if it be produced in a ſtate of diſmemberment, an author may be made to ſpeak *for* and *againſt* the ſame ſubject. It happens very frequently, as in the preſent remarkable inſtance, that the former part of a ſentence is declarative of an author's deciſive judgment, while the latter contains only a qualifying conceſſion; or *vice verſâ*. Would it be candid to take the *detached conceſſion*, and hold it forth to the public, as containing the ſum of the author's opinion? *Calvin's conceſſion*, is what Dr. *S.* has laid before the public; his genuine ſentiments, what I have reſcued from their ſtate of artful concealment. *Calvin* acknowledges that βαπτιζω ſignifies to dip. But does he declare it carries that ſignification *only?* No; Dr. *S.* is conſcious he aſſerts the contrary in the portion of the ſentence, which he has omitted. *Calvin* confeſſes that baptiſm was adminiſtered by immerſion in the antient church. But does he declare it to have been the *only* mode *then*, or the *only proper* mode to be adopted *now?* No; that Reformer's ſentiments and practice prove the contrary. Therefore, for the ſame reaſon that Dr. *S.* has brought a mangled paſſage from *Calvin*, as "a conceſſion to the *true* "*and proper* meaning of the word" *baptize*; he might with equal juſtice quote *me*; becauſe, tho' I grant with the *Geneva* Reformer, that the word ſignifies to *dip*, and that the ordinance might

have been adminiſtered by immerſion in the antient church; yet I join iſſue with the ſame perſon in his own memorable words, which Dr. *S.* prudently kept out of ſight; *Cæterum mergaturne totus qui tingitur, idque ter an ſemel, an* INFUSÂ *aquâ* ASPERGATUR *minimum refert.*

(2) The Doctor has produced two quotations from *Beza*, mentioned, the one, p. 51, and the other, p. 59, of his *Remarks*. The former of theſe paſſages reſpects the meaning of βαπτιζω, in *Mark* vii. 4; which in that particular place, *Beza* makes to ſignify more than χερνιπτω. But admitting this, it concludes nothing abſolutely in favor of the Doctor's argument. For, although *Beza* gave it as his opinion, that the word in *Mark* ſignified to *dip* all over; yet, it is plain, he did not ſuppoſe *that* to be its *only* ſignification; which the reſtrictive words ("*hoc in loco*") indeed manifeſtly intimate. Beſides, I have produced the joint authorities of Dr. *Wall* and Dr. *Pocock*, † as agreeing that the *baptiſm* or *waſhing* mentioned in *Luke* xi. 38, was nothing more than a waſhing of the *hands*, and as quoting *Beza* "ſaying the "ſame." So that, although *Beza* acknowledged that βαπτιζειν ſignified *more* than χερνιπτειν in in *Mark* vii. 4, yet he declared they were of the *ſame* ſignification in *Luke*. A waſhing of the hands therefore, according to *Beza*, or a *partial* waſhing of the body, is a baptiſm. And from hence it is evident, that Dr. *S.* has, ſo far,

† Turn back to page 223.

gained

gained nothing abſolutely by his quotation from *Beza*.

In the other paſſage, the Doctor repreſents *Beza* as acknowledging, that βαπτιζω ſignifies to dip, and to waſh, by conſequence. But, did he mean hereby to exclude every ſignification from the word, but that of immerſion? or to confine the adminiſtration of baptiſm to that mode only? Quite the reverſe. Let *Beza*'s own words teſtify. "Are they therefore improperly baptized, who "may be SPRINKLED with water only caſt on "them? No: What is merely *eſſential* in that "action (to wit, the waſhing of water), is rightly "obſerved by the Church."* From theſe remarkable words of *Beza*, it is evident he thought (1) That a waſhing with water is the *eſſential* in baptiſm: (2) That this waſhing may be performed by *ſprinkling*, as well as any other mode; and that waſhing and ſprinkling are therefore convertible terms, when appropriated to the ordinance: (3) That aſperſion is a valid mode of baptiſm. From whence it follows, (4) That thoſe perſons, whom Dr. *S.* repreſents as partakers only of "a ſuppoſititious baptiſm," *Beza* eſteemed "*properly baptized.*" And with what grace therefore Dr. *S.* can quote this great man, as making conceſſions really advantageous to his ſide of the queſtion, I leave the reader to judge.

* *Num igitur male baptizantur, qui aquâ tantum injectâ aſpergantur? Imo quod eſt in illâ actione mere ſubſtantiale (nempe aquæ ablutio) recte obſervatum eſt ab eccleſiâ.* Beza. Tract. Theolog. Vol. iii. P. 195.

(3) *Voſſius* is quoted with the ſame deſign as the other authors. But his authority is of no more real ſervice to the cauſe. For, that he did not mean to limit the ſignification of the word to the idea of immerſion *only*; and conſequently did not ſuppoſe that baptiſm would be invalidated by any other mode; is evident from that paſſage which I have already quoted from him: and as it is a very remarkable one, and particularly appoſite here, I will tranſlate and tranſcribe it a ſecond time.——"But from the "other opinion, by which βαπτιζειν ſignifies to "*waſh*, it is transfered to the gift of the Holy "Spirit; to wit, becauſe that he may cleanſe "the ſoul, he is POURED out on it, like *water*: "as *Joel* ſaith, &c." † From theſe words it is apparent (1) That *Voſſius* ſuppoſed a ſcriptural analogy between the baptiſmal water and the waſhing of regeneration: (2) That this analogy was transfered from the one to the other, becauſe of the comprehenſive ſignification of the Greek word: (3) That βαπτιζειν ſignified to *waſh* in general; and to *pour out*, as well as *dip* in particular: (4) That the pouring out of water in baptiſm was an emblematic repreſentation of the effuſion of the Spirit; and the validity of that mode was warranted as well by the ſtriking analogy between the ſign and thing ſignified, as by the extenſive meaning of the Greek word.

† *Ab alterâ vero notione, quâ* βαπτιζειν abluere *ſignificat transfertur ad donationem Spiritûs Sancti; nempe quoniam hic, ut animam abluat, aquæ inſtar, in eam* EFFUNDITUR: *prout loquitur* Joel, *&c.*——Voſſ. De Bapt. Diſp. i. P. 344.

Whatever

Whatever conceſſions therefore, Dr. *S.* may have taken from *Voſſius*, reſpecting the ſignification of the Greek word, and the mode it pointed out; the above paſſage, which exhibits his opinion at large, demonſtrates, that he did not coincide with Anabaptiſts in their unwarranted and bigoted condemnation of every other mode, except that of dipping: but that, on the contrary, he eſteemed an *effuſion* of the baptiſmal water, as ſignificant and valid, as immerſion. So that from hence it is undeniably plain, that Dr. *S.* fails, in the principal intent of his quotations from *Calvin*, *Beza* and *Voſſius:* ſince not one of this learned Triumvirate favors his doctrine of the *eſſentiality* of dipping. And to produce ſuch teſtimonies, under the diſingenuous form of diſmembered quotation, is to throw duſt in the reader's eyes. Yet this mode is common with Anabaptiſts: And I am ſorry to have an opportunity of bringing the charge againſt Dr. *S.* But that his conduct merits it, is evident. Whenever, therefore, Anabaptiſts produce extracts from authors, I would have the reader to keep in mind the obſervations I have dropped on the diſingenuity of exhibiting only *one* ſide of an author's ſentiments, and of concealing that, which is immediately to the point.‡ When Anabaptiſts want to recommend their

‡ A remarkable inſtance of this nature juſt occurs to my mind. Mr. *Sandys* in his wonderful decad of *borrowed aſſertions*, which he has miſtaken for ſo many *proofs*, has exactly imitated the conduct of Dr. *S.* This pooreſt of all poor hackney-retailers of quotation, probably after digging into the voluminous maſs of *Danvers* or *Tombes*, brings forth ſome teſtimonies, with which he vapors prodigiouſly. They contain the

their favorite mode, they generally exhibit a ſtring of quotations from ſome Pædobaptiſts reſpecting the ſignification of the word βαπτιζω. A ſuperficial reader, upon ſeeing a liſt of venerable names, acknowledging that the word ſignifies to *dip*, and that immerſion was practiſed in the antient

the opinion of ſome Pædobaptiſts, reſpecting the meaning of the word βαπτιζω. An inconſiderate reviewer of this quoter's *borrowed decad*, would be apt at firſt ſight to conclude, that the twin-diſputant had availed himſelf of authorities, exceedingly advantageous to the badge of his party, viz. the *eſſentiality* of dipping. But *fallacy* is marked in legible characters on the vehicle of theſe borrowed goods. The authors he mentions, acknowledge the Greek word ſignifies to *dip*. And who denies that? But do they ſay, *that* is its *only* ſignification? or that baptiſm cannot be adminiſtered with propriety in *any other* mode? I ſhould imagine the quoter himſelf muſt be conſcious they do not. As to *Calvin*, who heads his liſt, I have ſaid enough, to prove from the very words of the Reformer himſelf, that he juſtified both in principle and practice, the validity of ſprinkling or pouring water in baptiſm. In order to detect the fallacy that lurks under the whole ſtring of this man's quotations, proceed we from the firſt to the *laſt but one*; becauſe it is a ſtriking inſtance. It contains a laconic extract from *Poole*. This judicious commentator, in a note on *Matt.* xx. 22, acknowledges, (what we never denied), that to baptize in ſome applications of the word, ſignifies to dip; and that under that particular ſignification of the word, it is ſometimes accommodated to the idea of complicated ſufferings, in which a perſon may be ſaid to be *overwhelmed*. But did *Poole* mean, by this conceſſion, to *reſtrict* the ſignification of the word, or the validity of the ordinance to that idea *only?* The quotation inſinuates he *did;* otherwiſe it is nothing to the quoter's purpoſe. But that the commentator did *not*, let his own words on *Matt.* iii. 6, and *Acts* viii. 38, teſtify. "From hence it will NOT "follow, that *dipping* is ESSENTIAL to baptiſm: the waſhing of the "blood of CHRIST (the thing ſignified in baptiſm) being expreſſed by "SPRINKLING or POURING of water, as well as by dipping.—SPRIN-"KLING is AS EFFECTUAL as waſhing (all over), and as ſignificative "alſo, *repreſenting* the SPRINKLING of the blood of the *Paſchal Lamb*, "which preſignified the ſprinkling of the blood of JESUS. It is not "the MORE or the LESS of the outward element, which makes the ſa-"craments effectual; but they are effectual only, as they are GOD'S "appointment."—From this ſpecimen, the reader may judge how far Anabaptiſts are to be truſted. when they make quotations.

church,

church, would be ready to conclude from this plauſible repreſentation, that the authors quoted were abſolute fautors of the peculiarities of Anabaptiſm. But, in every inſtance of this nature, the reader muſt be careful to inquire, whether the authorities are *fairly* exhibited; whether they mean to inſinuate, that the word has *no other* ſignification than that of *dipping*; and that baptiſm can be adminiſtered with ſcriptural propriety in that mode *only*. This ſimple inquiry will inſtantaneouſly diſſolve the charm, and detect the notorious fallacy of the diſingenuous repreſentation. Suppoſe, for inſtance, the reader is preſented with extracts from *Calvin* and *Beza*, acknowledging, that βαπτιζω ſignifies to *dip*. It would certainly be to the advantage of an Anabaptiſt, that theſe two great men ſhould give it as their opinion, that this was the *only* ſignification of the word, and that baptiſm was invalidated by any other mode. But, the reader upon examining into the *whole* of their ſentiments, would find they aſſerted the very reverſe of the Anabaptiſt's inſinuation: conſequently he would perceive, that to produce them in detached portions, was palpably colluſive; eſpecially as ſuch a partial repreſentation of them was intended to inſinuate a perfect coincidence in opinion with the quoter. Suppoſe, in the ſeveral extracts I have made from different authors, who give to the Greek word βαπτιζω the general ſignification of *waſhing*, and who aſſert the validity of adminiſtering the ordinance by pouring or ſprinkling of water; I had

ſtudiouſly

ſtudiouſly omitted their ſentiments concerning the propriety of immerſion, with a deſign to make my readers believe, that they did not ſuppoſe the Greek word ſignified to *dip*, or that immerſion was a mode of baptizing: by ſuch unfair repreſentation, although I ſhould have given a glaring ſpecimen of diſingenuity, I ſhould nevertheleſs have exactly imitated the conduct of Dr. *S.* and ſome of his brethren. As therefore I have not intended in my quotations from authors, to inſinuate, that they exclude from the word βαπτιζω the idea of immerſion, or from baptiſm, the correſpondent mode: ſo Dr. *S.* when he quoted *Calvin*, *Beza*, &c. ſhould have obſerved a ſimilar diſplay of ingenuous conceſſion; and the rather, becauſe ſome readers might ſuppoſe theſe great men thought dipping *eſſential* to baptiſm; which Dr. *S.* is conſcious not to have been the caſe. Beſides, though it is ſufficient for our ſide of the argument, that they acknowledge aſperſion to be a valid mode of adminiſtration, while they admit dipping too; yet the Doctor's ſentiments and practice require, that the authors he quotes, ſhould be advocates for immerſion, and for that *only*, as the *eſſence* of baptiſm. But, ſince his quotations fail in this circumſtance, they prove nothing to the Doctor's purpoſe.

IV. As Anabaptiſts inſinuate, that the adminiſtering baptiſm by aſperſion, is not only of ſpurious, but likewiſe of modern date; I propoſe laying before the reader a few extracts, which may convince him that this mode, however abuſed

and

and ridiculed under the ſneering epithet of *rhantiſm*, ſtands recommended by the ſanction of orthodoxy and the practice of antiquity. Even Biſhop *Taylor*, whom the Anabaptiſts are ſo fond of quoting, becauſe of his ſtrong conceſſions in favor of dipping, yet acknowledges in his *Ductor dubitantium*, B. iii. Ch. iv. Ru. 15, that, with reſpect to the oppoſite mode of *ſprinkling*, "the "Church of *England* does not want ſome GOOD "EXAMPLES in the PUREST TIMES to counte- "nance the permiſſion" of it.

I ſhall not repeat that remarkable paſſage from *Juſtin Martyr*'s ſecond *Apology*, which intimates that ſo early as the middle of the ſecond century, the heathens introduced a mode of purification by *ſprinkling* into their ceremonies, in imitation of a correſpondent mode of baptiſm, previouſly adopted by the Chriſtians of that early period. If the reader will turn back to p. 200, he will ſee the paſſage in the original, together with the uſe I have made of it, in its proper connexion with a particular branch of the ſubject.——I *Tertullian*, notwithſtanding the veneration which Anabaptiſts profeſs for his teſtimony, and the prodigious ſtreſs they lay upon it, drops a hint however, which contains a manifeſt reference to the uſe of baptiſmal aſperſion in his days. Speaking to an impenitent perſon, he ſays, "*Quis enim tam infidæ pœnitentiæ viro* ASPERGINEM *unam cujuſlibet aquæ commodabit?* To a man, in whoſe repentance ſo little confidence can be placed, who will give one

SPRINKLING of any water?"* That *Tertullian*, in theſe remarkable words, refered to water in *baptiſm*, from the ſprinkling of which he prohibited an impenitent hypocrite, appears obvious from the preceding part of the paſſage. And the teſtimony is ſo expreſs to the uſage of baptiſmal aſperſion in *Tertullian*'s days, that, in my opinion, nothing really forcible can be ſaid againſt it.

2 *Lactantius*, who lived about the cloſe of the third century, is a no leſs authentic witneſs. His ſtyling baptiſm the "SPRINKLING *of the* "*purifying dew*," is an evident proof that he thought this expreſſion deſcriptive, not only of our SAVIOR's baptiſm, the mention of which it immediately follows, but likewiſe of a valid mode of adminiſtration, which was practiſed in his own time.

3 *Athanaſius*, that illuſtrious light of the fourth century, in his third Oration againſt the *Arians*, whom he juſtly charges with equivocating on the form of baptiſm, ſays that others imitated their horrid colluſion: and that, while their mental reſervations concerning the perſons in the Godhead claſhed with their verbal profeſſions, the ordinance was to them upon that account totally invalidated; inſomuch that "He who was "SPRINKLED ῥαντιζομενον *rhantized* by them, was "through their *impiety*" (not through any defect in the mode) "rather *defiled* than *waſhed*;"† ſo

* *Tertull.* L. De Pænit. C. vi.

† —— ὡσε κ᾽ τον ῥαντιζομενον παρ αυτων μαλλον εν ασεβειᾳ λουεσθαι· *Athanas.* Tom. i. P. 413.

I tranſ-

I tranſlate λυτρωσθαι, which probably, in order to keep up the antitheſis in the ſentence, ought to have been written λωτρωσθαι.——Since therefore, *Athanaſius* does not ſay any thing againſt the *mode* of baptiſm, practiſed among the *Arians*, but againſt their blaſphemous colluſions reſpecting the names of the bleſſed Trinity mentioned in the *form*; is it not plain, that *ſprinkling* was eſteemed valid in the adminiſtration of baptiſm, and was accordingly practiſed in that remarkable æra of the church.

4 In the ninth century floriſhed *Walafridus Strabo*, "the Anabaptiſts' grand patron" as one calls him. Speaking of the baptiſm of *Lucillus*, which, according to Biſhop *Taylor*, St. *Laurence* adminiſtered to him in a priſon, by *pouring* water on him; he *(Wal. Strabo)* adds, "It is to be "NOTED" *(Note* it then, ye advocates for the *eſſentiality* of dipping) "that MANY *have* been "baptized, and ſtill *may be* baptized, not only "by dipping, but alſo by POURING water on "them."*

5 One of *Calvin*'s learned and pious cotemporaries was *Martin Bucer*; who floriſhed A.D. 1520. He ſays, that "GOD hath given unto men ſuch a "rite (*i.e.* baptiſm), that either by a dipping in, "or waſhing, or SPRINKLING of water, they "might receive remiſſion of ſins." †

* NOTANDUM, *non ſolum* mergendo, *ſed etiam* deſuper fundendo *multos baptizatos fuiſſe, & adhuc poſſe baptizari. Walafrid. Strabo.* De Rebus Eccleſ. C. xxvi. P. 415.

† *Quod Deus ejuſmodi ritum hominibus commendavit, ut aquæ vel* tinctione, *vel* ablutione, *aut* ASPERSIONE *peccatorum a ſe ablutionem acciperent.*—— *M. Bucer.* Enarrat. Ep. *Pauli* ad *Rom.* C. vi. P. 289.

6 About the middle of the ſixteenth century lived the learned, the venerable, the modeſt *Muſculus*; whoſe book intitled *Loci Communes Sacræ Theologiæ*, contains a rich treaſury of pure divinity. In that part of it, wherein he conſiders the nature of the ſacraments in general, and of baptiſm in particular, he ſays, reſpecting the mode, "As to the dipping of infants, we judge that "this is not ſo *eſſential*, as that the church may "not be free to baptize either by immerſion or "SPRINKLING. That this liberty was obſerved "in the churches, you may ſee in *Auguſtin De* "*Eccleſiaſticis Dogmatibus*, Cap. lxxiv. *The perſon* "*to be baptized*, ſays he (*Auguſtin*), *confeſſes his* "*faith*, &c. *and after confeſſion, he is either* SPRIN-"KLED *with water, or dipped in it.* And *Cyprian*, "Book iv. Epiſt 7, to *Magnus*, defends the uſe "of SPRINKLING in baptiſm."*—In this memorable paſſage three things muſt naturally ſtrike the attentive reader. (1) *Muſculus* diſcards the *eſſentiality* of dipping, and equally admits *ſprinkling*. (2) He carries up his appeal to antiquity in vindication of this mode, as far as to the fifth century. (3) *Muſculus*'s quotation from *Auguſtin*, and reference to the opinion of *Cyprian*, demonſtrate, that ſprinkling with water in baptiſm was practiſed in the church, and particularly vindi-

* *Quod immerſionem baptizandi infantis attinet judicamus hanc non ſic eſſe neceſſariam, ut non ſit liberum eccleſiis baptizare vel mergendo, vel* ASPERGENDO. *Libertatem hanc ſervatam eſſe in eccleſiis, videre eſt in* Auguſtino *de eccleſiaſticis dogmatibus.* Cap. lxxiv. Baptizandus *inquit*, confitetur fidem ſuam, &c. & poſt confeſſionem vel ASPERGITUR aquâ, vel intingitur. *Et* Cyprianus, *Lib.* iv. *Epiſt.* vii. *ad* Magnum *uſum* ASPERGENDI *in baptiſmate defendit.*—Wolfgangi Muſculi. *Loci Comm. de Baptiſmo.* P. 339.

cated

cated by theſe two great men. And, I ſhould imagine, to every perſon of judgment and candor, the unanimous opinion of this venerable triumvirate would carry as much weight, as the objections of all the Anabaptiſts in the world.

Thus have I laid before the reader, a few out of the many extracts that might be made from antiquity, to prove that other modes of diſpenſing baptiſm, beſides that of dipping, are neither ſo modern, nor ſo ſpurious as our opponents would inſinuate. If it be conſidered, as a preſumptive argument added to that taken from the ſanction of antiquity, that the pureſt reformed churches, in the preſent day, admit ſprinkling or pouring of water as a valid mode of adminiſtration;—and that its validity is founded on the extenſive ſignification of the word βαπτιζω;—on the application of it in various inſtances, where the ſuppoſition of immerſion would incur the groſſeſt abſurdity;—on the opinions of the moſt eminent Critics, Lexicographers, and Divines;—on the analogy between baptiſmal aſperſion or effuſion, and the ſprinkling of the blood and Spirit of CHRIST in our juſtification and ſanctification;—on the various teſtimonies which vindicate this analogical reaſoning;—on the memorable conceſſions of Dr. *Gale*;—and that the *Dutch* Anabaptiſts themſelves practiſe affuſion:——I ſay, if theſe things be candidly and impartially conſidered, the reader will eaſily perceive, with what degree of truth or candor Dr. *S.* can affirm, that "in con-" tending for immerſion, he contends, not for a

" par-

" particular mode, but for baptiſm itſelf." A contention this, however honeſtly intended, which is declarative of the ſpirit of a party, and muſt be carried on by the united intereſts of bigotry and ſchiſm.—A contention, which will ever characterize the unamiable ſpirit of Anabaptiſm, and ſpread diſcord through the united aſſemblies of GOD's people.—A contention, not likely to redound to the honor of GOD; not calculated to keep the unity of the Spirit in the bond of peace; nor to adminiſter to the ſpiritual proſperity of the contenders themſelves.—A contention more worthy of the ſons of ſtrife, or the narrow bigots, that diſſeminated the tares of judaiſm and legality in the church of *Galatia*, than of perſons profeſſing a veneration for the goſpel of peace.—And a contention, which we defy its maintainers to ſupport by truth, and fair criticiſm.

The Anabaptiſts inſiſt much on the reſemblance between *immerſion* and the *burial* of CHRIT; which they found upon the figurative language of the Apoſtle in *Rom.* vi. 3, 4.* *Suppoſing* that paſſage

* A Mr. *Sandys*, whom I have had occaſion to introduce, now and then, in conjunction with his twin-brother in controverſy, *Parmenas* the Deacon; in p. 44, of his bit of *title-page mimicry*, confronts us with a few authorities in favor of dipping. The firſt is that of *Piſcator*. Whether our author's tranſlation of the paſſage from that learned man, is taken immediately from *Piſcator*'s original work; or whether he has *borrowed* it from ſome of his brethren; it is impoſſible for me to determine. This, however, almoſt any reader, who will conſult the paſſage, may determine; viz. that the *tranſlator*, has given us a ſentence without a *principal verb*, which makes *Piſcator* ſpeak ſuch nonſenſe, as even in a ſchool-boy, would deſerve the laſh. Nor is he more accurate in his tranſlation from *Gretius;* when he informs us, that the antient practice of immerſion appears from " the places chose for its adminiſtration."

paſſage does allude to their peculiar mode; our practice is ſupported by a no leſs ſignificant analogy. For the pouring of water is emblematical of the effuſion of the Redeemer's blood, and the pouring out of his ſoul in death: the head, the principal part of the ſubject, is put under water, when the element is poured on it: and the taking up and delivering the child to his parents or offerers, is figurative of CHRIST's reſurrection. And the alluſion of circumſtances in this mode of baptiſm, is as ſignificant, and commemorative to all the purpoſes of a ſacrament, as the breaking of bread and pouring out of wine is ſymbolical of the ſacrificed body and blood of CHRIST. The principal difference between us and the Anabaptiſts, is; they baptize the head and ſhoulders, and we the face: they aſcribe *eſſentiality* to their

" niſtration." P. 45.——But he cannot *quote* a paſſage, made correct to his hand, without blundering. In p. 44, he uſes, and introduces *me* as uſing, the term " *literal crucifiCTion*," and again, " *literal crucifiCTion*." Now, if ſuch a word as *crucifiCTion* can be found in any part of my pamphlet refered to, I will even ſubmit to have the whole conſigned to the flames; or, if ſuch a word can be produced from any lexicographer antient or modern, our quoter's warrant for uſing it, ſhall be admitted. Indeed, it ſeems ſome ſmall alleviation of Mr. *S.*'s blunder, that the *ſubſtantive* in queſtion, does not occur in his *Bible*. But ſurely it does, in his *ſpelling-dictionary*. And, if he think it beneath him to conſult *that*; yet he might know that there is a wide difference between *fiCTion* and *fixion*. And, if this obvious diſtinction be not ſufficient to aid his " *critical acumen*," I would adviſe him to look into his *Latin*-dictionary for the words *fingo* and *figo*; and to mark the *participles* ariſing reſpectively from each. And if this mode of inveſtigating the import of *Engliſh* derivatives be not ſufficient to fix his ſtandard of orthography, and to help him to write better in future, I give him up, as an incorrigible ignoramus; that *affects* to be converſant in the branches of literature, and yet abounds in ſolœciſms, when he makes patch-work in *Engliſh*, as well as in *Latin* and *Greek*.

mode;

mode; but we eſteem either mode *effectual*, tho' neither, *eſſential*.

Having loſt ſight of Mr. *M.* for ſeveral pages back, it is fit I ſhould face him again, before I give him a valedictory ſalutation. I would fondly hope, that, upon a calm review of the arguments and authorities laid before him in the preceding ſheets, he will not in future, decide ſo peremptorily or ſo haſtily again, upon a ſubject, which I am perſuaded, he has not maturely conſidered; and which his very ſuperficial acquaintance with literature by no means qualifies him accurately to diſcuſs. If a *Gill*, a *Stennett*, a *Gifford*, or a *Ryland*, were to declare from the pulpit "that "Pædobaptiſts never have yet proved their prac- "tice from the word of GOD;" though we ſhould eſteem the declaration neither the more candid, nor the truer, for the ſanction of theſe reſpectable names; yet it would come with ſome tolerable grace from men converſant in the branches of literature, and would therefore abate conſiderably of its offenſiveneſs. But when we conſider that the perſon, who iſſued out the *atteſted dogma*, is—Mr. *Medley*; our diſguſt is excited in proportion to the views we have of the circumſcribed abilities of the dogmatiſt himſelf. That he is, as *Cicero* ſays, *literis tinctus*;—has a *ſprinkling* of learning; we acknowledge. But a man who can exhibit criticiſms, and give challenges, ought to be *literis immerſus*, buried in the depths of ſcience. And then, if amidſt his profound diſquiſitions, he ſhould at any time ſhoot an unguarded bolt, as Dr. *Gill* did,

did, when he called Infant-baptiſm "*a pillar of* "*Popery*;" we ſhould be diſpoſed to make all proper allowance for the expreſſions of human frailty, even in the greateſt men; upon the ſame principle that the *Roman* Satiriſt winked, when *Homer* nodded.

——*Quandoquè bonus dormitat Homerus!*

But when an author poſſeſſes only a *literary tinction*; to ſubſtitute mere affirmation for argument; and to palm upon the public a few trite and incoherent ſtrictures as ſo many appeals to the laws of fair criticiſm; is abſolutely inexcuſable in——Mr. *Medley*.

If I might be permitted to give Mr. *M.* a little advice, I would propoſe it under the following heads. (1) As a *preacher*, I would earneſtly recommend to him *modeſty* and *gravity*. The one will inſpire his miniſtrations with a becoming ſelf-diffidence, which is a moſt amiable endowment in a public ſpeaker: and the other will inſtil into his mind that ſolemnity, which when carried into an ordinance, will ſolemnize the hearers, and give to every means of grace the appearance of an awful intercourſe with heaven: while the happy blending of both will be no ſmall recommendation of the ſentiments he wiſhes to inculcate. (2) Whenever Mr. *M.* finds himſelf diſpoſed to rally what he falſly calls a "*human* "*invention*;" and to ſneer at Pædobaptiſts, as only "*baptizers of the ends of their fingers*;" in order to check the current of his irreverent and

 jocular

jocular ideas, I would adviſe him previouſly to conſider three things; viz. *Firſt*; What he is himſelf;—a fallible man, liable to err; and therefore under an obligation of making the moſt candid and modeſt allowance for the fallibility of others. *Secondly*; *before whom* he is to ſpeak;—not only before a promiſcuous auditory in which there may be ſome, who would feel ſenſible diſguſt at every degree of levity, which tends to the profanation of an ordinance; but likewiſe before that GOD, who muſt be *ſerved with fear*, and before whom, we ſhould even *rejoice with reverence*. *Thirdly*; *of whom* he is to ſpeak;—of thoſe, who are his *brethren*, and therefore to be treated with *tenderneſs*;—of the pureſt *reformed churches* upon earth, and therefore to be mentioned with *deference*;—of thouſands of illuſtrious miniſters, martyrs, &c. who have moſt extenſively diſſeminated the goſpel of CHRIST, and ſealed the truth with their blood, and yet were advocates for what our Anabaptiſt calls a "*human* "*invention*;—and of multitudes, who, for learning and piety are as much our author's ſuperiors, as a cedar of *Lebanon* out-ſtrips a bramble. (3) As Mr. *M.* has given us a promiſſory note, that, if ever he comes to *Shrewſbury* again, he will exhibit in the character of "*a ſevere oppoſer*;" let me requeſt him to take care, that his oppoſition is conducted with that meekneſs, ſolemnity and moderation, which characterize a man, influenced more by a zeal for the glory of GOD, than by a party-ſpirit: and that his "*ſeverity*" is that of

ſolid

ſolid argument, and not of low witticiſm. For if Mr. *M.* is "*ſevere*" in the ſtyle he lately adopted, he muſt expect that others will level at him the ſeverity of retaliating *cenſure*, if not, of cutting *ſarcaſm*. (4) If he appears again in quality of an *author*; I would adviſe him not to indulge thoſe abuſive ſallies that have decorated his late performance; particularly, that he would ſpeak a little more honorably of the Church of *England*. (5) That he would not liſten to the invitations of the *twin-diſputants*, ſhould they ſolicit his attendance at a future baptization; but inſiſt upon their making humble application on that head to their *brother in diſgrace*. Why ſhould Mr. *M.* be acceſſary to the fomenting a diviſion, which, it ſeems, principally originated from the touchineſs of poor *Parmenas*, and which muſt be kept up to gratify the pomp and whim of this inflammable Deacon? I know it is written "the ſpirit of the "*prophets* is ſubject to the *prophets*:" but I never remember it recorded in any part of ſacred writ, that "the ſpirit of the prophets is ſubject to *dea*-"*cons*." Do then, Sir, if you would act the part of impartiality, inſiſt, that the Deacon ſhould make ſome overtures towards a reconciliation. As you ſeem to have conſiderable weight with his ſide of the queſtion, propoſe the mode; and who knows, how far your earneſt and impartial interference may ſucceed in producing a laſting coalition between your divided brethren? I really am ſerious: inſomuch that if no other end is anſwered by this pamphlet, I ſhall think

it a compenſation, in a great meaſure, for the pains I have taken in this reiterated remonſtrance. But, I repeat it again, you ſhould begin with *Parmenas.* As he has been a *primum-mobile* in the diviſion; ſo he ſhould, in the healing of it. Set *him* a going, therefore; and probably you will ſucceed. I am perſuaded, a poſitive injunction tranſmitted to him on this head, will do him good: but an actual ſubmiſſion to it, much more. He can write *addreſſes.* Suppoſe he were to pen a *conciliatory addreſs* upon the preſent occaſion. For, if he could ſuppoſe that his late one, would engage the ſentiments and determine the conduct of the "*Baptiſt-church, meeting in* "*High-ſtreet, Shrewſbury*;" is there not equal ground for a ſuppoſition, that a reconciliation propoſed and begun by the Deacon, would be punctually attended to, and literally imitated, by the ſeveral members arranged under his *Deacon-ſhip?* If he can be prevailed on to write this conciliatory addreſs; and to take the other neceſſary ſtep, which I have already ſuggeſted; I ſhall entertain a more favorable opinion of him, than hitherto. (6) If you ſhould make another viſit to this town; inſtead of exhibiting as a "ſevere oppoſer" of thoſe, who merit no ſuch illiberal oppoſition at your hands; I would adviſe you to *come with a rod* to your own party, and *rebuke them ſharply* for that unhappy ſpirit of ſchiſm, which has occaſioned, and ſtill keeps up, a rent in their communion. And pray, remember, that *Parmenas* will require not the gentleſt ſtrokes

ſtrokes of your miniſterial rod. Level your *firſt* rebuke at him from the former clauſe of *Rom.* xvi. 17; the *ſecond* from i. *Tim.* v. 1; your *third* from i. *Theſſ.* v. 14; your *fourth* from *Col.* iii. 25; and ſo on, according as you may ſee fit to accommodate your *textuary chaſtiſements* to the particular branches of his miſdemeanor. And, if you ſhould think it neceſſary to give him *forty ſtripes ſave one*; remember, I preſcribe no other ſtripes, but a few plain texts of ſcripture, urged in well-adapted application. *I* have been ſo unſucceſsful in my addreſſes to *P.* upon all ſubjects, that I now give him up; and therefore wiſh to conſign this incorrigible pupil to the care of Mr. *M.* as to that of a more able diſciplinarian. I heartily wiſh he may improve under *his* paſtoral rod: becauſe, as for his more immediate teacher, and auxiliary, Mr. *S.* he only encourages him in his follies; reads his ſplenetic and ſilly addreſs in a public ordinance; helps him to quote authors he never read; puffs him off in his "immenſe ſtores of claſſical treaſure;" joins with him in his diſingenuities; and even decorates his blunders and paralogiſms with glittering encomiums. Since therefore, this Anabaptiſt probationer is not likely to be of any real ſervice to the Deacon, but rather, to adminiſter oil to the peculiar inflammability of *P.*'s diſpoſition; I wiſh Mr. *M.* would connect them both in a little ſalutary diſcipline; and thereby point out to them ſuch conduct as is worthy of their

their reſpective functions.* And, in order to complete your earneſt efforts for peace, addreſs the divided parties, as *Paul* did the contentious malecontents of *Corinth*; " Ye are yet carnal: " for whereas there is among you envying and " ſtrife, and *diviſions*, are ye not *carnal*, and walk " as men?" i. *Cor.* iii. 3. Surely, Sir, before you arraign your Pædobaptiſt brethren, and condemn their principles under the falſe epithet of " human invention;" you ſhould firſt labor to " purge out from among" your own party " *the* " *leaven*" of STRIFE: and if you come hither to any purpoſe, it ſhould be as a " ſevere " oppoſer" of that *wiſdom which is from beneath*; which diſcovers its deviliſh nature as much in bitter contentions, as in earthly-mindedneſs and groſs ſenſuality. Men may profeſs evangelical principles, and yet poſſeſs carnal hearts. They may moſt dreadfully deceive themſelves under a ſpecious profeſſion of a ſyſtem; and, while they name the name of CHRIST, may not depart from

* It would not be amiſs, likewiſe, particularly to recommend it to Mr. *Sandys*, that in the next edition of his late wonderful piece of patch-work, he would oblige his unlearned readers with a *tranſlation* of his " *immenſe ſtores of claſſical treaſure;*" or elſe publiſh them with an *index expurgatorius:* that inſtead of writing, as if he brought his *literary patches* from the magazine of mottos in the *Spectators, Tatlers,* &c. he would content himſelf with his own mother-tongue, with which I am ſure he is beſt acquainted: and at leaſt, whenever he ſays again, that he " meant not to be tedious," or " was going to be ſerious," we requeſt, he would not tell us ſuch trifles in *heroic verſe*. Ordinary readers will never be able to follow him in ſuch literary ſoarings; unleſs he indulge them with the ſame happy wings, that elevate his own genius, or rather, with the ſame *borrowed ſtring*, by which his paper-kite has been ſuſpended in the air, ſo high.

iniquity.

iniquity. I dare not affirm that this *is* abſolutely the caſe with your brethren in this town: but, as a wiſe phyſician, would ſuſpect ſome dangerous malady lurking in the conſtitution, from certain unfavorable ſymptoms in the pulſe, &c. and would adapt his preſcriptions accordingly: ſo, Sir, I would adviſe you, as a ſkilful and impartial phyſician, to ſuſpect that all is not quite right, where the pulſe of paſſion beats ſo high, and the fever of contention ſuggeſts practices, diametrically oppoſite to the mild and pacific genius of true chriſtianity. If you would make a radical cure, ſtrike at the *root of bitterneſs:* and though the operation may give the patients pain, yet ſpare not. Remember *Paul*'s words, "If I yet pleaſed men I ſhould not be the ſervant of CHRIST." *Gal.* i. 10. Make them feel the keen deep ſearchings of the ſcripture-probe, from that awful paſſage in *Mat.* xviii. 34, 35. And, ſo after the latent gangrene is diſcovered, is probed, and is radically healed; they will bleſs the hand of the operator, though it gave them pain: for "he that reproveth a man, ſhall afterwards find more favor, than he that flattereth with his lips."

And now, Sir, count me not an enemy, becauſe I tell you the truth. You came to *Shrewſbury*, as a "ſevere oppoſer" of Pædobaptiſm. But you miſtook your errand. You ſhould have come as a "ſevere oppoſer" of the ſtrife and bigotry of your brethren: And before you caſt a

ſtone

ſtone at another church, you ſhould have healed the ſcandalous diviſions of your own. To diſcover the *mote* in the eye of others, and to overlook the *beam* in that of your brethren, is ſuch an inſtance of partial connivance, as can only be accounted for, on a ſuppoſition of prejudice groſſly miſapplied. Think not theſe hints proceed from any indignant pique at you, or your brethren. Indeed they do not. If I know any thing of my own heart, I would not entertain any thing towards the worſt among them, but benevolence and love. And even, while I am this moment expoſing the impropriety of your own miniſterial conduct, and telling you plainly of the many aggravations wherewith it is marked; my heart meditates the ſincereſt affection for you, and every man of your denomination upon earth, that preaches the goſpel of CHRIST: and in that view, as far as you publiſh it without *legal adulterations*, exhibitions of *ſelf*, and mixture of irreverent and uncharitable *bigotry*, you have my repeated wiſhes for abundant ſucceſs.

" Whilſt

" Whilſt with miſtaken zeal dull bigots burn,
Let REASON for a moment take *her* turn."

CHAP. VIII.

The ſeveral extraordinary ſpecimens of Mr. Turner's MANNER, CHARITY, *and* LOGICAL REASONING, *conſidered.—The falſhood, futility, and malevolence of all his Remarks, expoſed.—His criticiſms, reſpecting the* mode *and* ſubjects *of baptiſm, proved to be nugatory and inconcluſive.—The inſtances of uncharitable judging, ſcattered through his pamphlet, declarative of the true ſpirit of a* red-hot Anabaptiſt.

I Am not in the leaſt ſurpriſed, that the author of " *Remarks on a Letter to a Baptiſt-Miniſter,*" ſhould lay a poſitive injunction on his printer, to keep his *name* a profound ſecret, as well from the friends, as foes of Anabaptiſm; that he ſhould ſuppreſs his very *initials*; and that, in order to preclude the poſſibility of conjecture, he ſhould not even favor us with any *epiſtolary date*, by the *locality* of which, we might at leaſt know our anonymous author's place of abode.—I ſay, I am not ſurpriſed, the *remarker* ſhould adopt ſuch a variety of well-guarded modes of *ſelf-concealment*. For, as he might entertain ſome ſecret miſgivings, that his pamphlet was calculated to bring upon him the cenſure of the candid and

judicious, as well as expoſe him to a mortifying reply from his opponent; timid prudence might ſuggeſt the neceſſity of eluding, as much as poſſible, the force of both, by taking refuge in the dark cells of *ſecrecy*. From hence, ſhould he ſend forth any arrows pointed with malevolence, and ſhould an antagoniſt wiſh to take up the gauntlet; the *occult* ſituation of the *remarker* would ſcreen him from a perſonal attack, and enable him to ſleep in a whole ſkin, behind his anonymous rampart as—NO-BODY.

However, notwithſtanding the printer's inviolate fidelity to the *remarker*'s injunctions, and notwithſtanding the ſtudied privacy, wherewith the anonymous publication hath ſtole upon the public; yet, ſuch are its diſtinguiſhing features, that ſome poſitively affirm, they characterize a warm Anabaptiſt; and that that Anabaptiſt is Mr. *Turner*, of *Birmingham*. I am informed (for I have no perſonal knowledge of Mr. *T.*) that there is a great peculiarity in the *ſpirit* and *manner* of that gentleman, with which the contents of the "*Remarks*" exactly correſpond; ſo that, as the correſpondent features of the *production* decypher the *parent*; it is from this homogeneous affinity, that my friends unanimouſly agree in *confining* the *likeneſs* to Mr. *T.* though indeed it might, as to its general outlines, be accommodated to others of his brethren.

When I firſt read over Mr. *Turner*'s "*Remarks*," I almoſt deſpaired of being ever able to make any reply; not becauſe they contain any invincible

cible arguments, or exhibit any unanſwerable criticiſms; but becauſe, the author, beſides obſerving very little decency, has paid no ſort of attention to *order*. His thoughts are ſo looſe, deſultory, and unconnected throughout, that to reduce them to any methodical arrangement, is, like collecting together the ſcattered oracular leaves of the *Sybil*, almoſt next to an impoſſibility. Mr. *T.* has indeed ingenuouſly acknowledged, p. 22; that, " he has obſerved very " little order." But this acknowledgment will by no means atone for the prodigious trouble he has given me, in methodizing his *diſorderly* performance; nor will the public be inclined to accept of it, as a ſufficient apology for ſuch glaring deviations from the rules of *authorſhip*. A great reaſoner has obſerved, that " incohæren- " cies in matter, and ſuppoſitions without proofs, " *put handſomely together*, are apt to paſs for ſtrong " reaſon." But the " *Remarks*," beſides abounding with *incohærencies*, and *ſuppoſitions* devoid of proof, poſſeſs the additional diſadvantage of being *put* UNHANDSOMELY *together*. The *remarker* attempts, indeed, a few manœuvres as a controvertiſt; but they are all random-ſhots. Like the evolutions of undiſciplined recruits, they do no execution; but reſemble more the feeble efforts of the *pop-gun*, than the methodical volley of well-regulated ordnance.—Sometimes the *remarker*, with vaſt parade, erects his battery, and prepares for a ſerious cannonading: but, as if conſcious that his artillery was inadequate to the

important work, he unexpectedly desists, and flies off to some fresh manœuvre. He *starts* an argument, without ever *stating* it.—At other times, he shouts victory, without so much as sounding a prelude to the battle: his imaginary triumphs are generally founded on the use of a certain piece of easy artillery, peculiar to the self-confident *dogmatist*, and very well known by the name of—*ipse dixit*. And such are, at all times, his sudden transitions, volatile remarks, nugatory arguments, incoherent strictures, and inconclusive logic; that, if I were to pursue the same track, I should look upon myself as writing, with a design to amuse, not edify. And when I consider, how I am obliged to follow the *remarker* through his various immethodical shiftings, I am naturally reminded of an excellent observation of Mr. *Addison*. "The answering of "an *immethodical* author is like the hunting of a "duck: when you have him full in your sight, "he gives you the slip, and becomes invisible."

However, if the want of methodical arrangement were the only blemish in the *remarker*'s pamphlet, my complaints might be reduced to a comparatively small compass. But, besides being more immethodical than any author, I ever read, he almost constantly transgresses the laws of candor, and christian decorum; while a total want of temper often betrays him into very indecent language, and extremely uncharitable sentiments. For my own part, so little has Mr. *T.* appeared to me, to write like a person calmly

inves-

inveſtigating truth; that his whole performance ſeems rather to reſemble the angry effuſions of a reader, giving vent to his indignation in ſuch terms, as the paroxyſm of his paſſion might ſuggeſt; while the incohærency of the whole would almoſt incline one to ſuppoſe, that ſome ſhorthand writer, took down, and publiſhed the *remarker*'s thoughts, juſt as they dropped *ex tempore* from his lips, *rudis indigeſtaque moles.*——But that the candid reader may ſee, I do not miſrepreſent Mr. *T.* I will lay before him the ground of my charges, in thoſe ſpecimens, Mr. *T.* has given us of his *manner*, *modeſty*, *charity*, and *logical reaſoning*.

I. 1 As to Mr. *T.*s MANNER, the judicious reader will eaſily percieve it runs through his whole performance, and gives it a very diſtinguiſhable caſt; whereby our author might be known from a thouſand others. As a ſpecimen of his manner, in fabricating delicate *ſimiles*, we need look no farther than page 1; where our curious *ſimiliſt* compares the controverſy about baptiſm to "the "vain *jangling* of porters over a pot of beer." I acknowledge this is a moſt *porterly* compariſon; and may, with great propriety, be accommodated to the dialect of the *coarſe tribe*, whoſe language ſwells, and whoſe ideas are refined, in proportion to the quantity of liquor they imbibe. But how ſuch very LUSTY dialect ſhould be adopted by one, who, I am ſure, is *not* a *porter*; and by one too, who wiſhes to correct the uncouth current of our ideas; appears to me rather myſterious.

2 Another

2. Another ſample of the *remarker*'s extraordinary delicacy in applying ſimiles, and framing compariſons, may be ſeen in page 9. After ſtarting an hypotheſis, which has nothing for its ſupport, but his *round affirmation*; he draws a dogmatical concluſion, and ſuggeſts the following brilliant compariſon; "Has it not been ſaid, "that the greateſt thief will cry thief firſt?" How extremely delicate! When Mr. *Turner*, compared us to *porters*, I thought his ſimile deſcended as low, as even VULGARITY ITSELF could ſink it. But, behold the amazing fertility of his imagination! The compariſon drops us ſtill lower; till, by the magical power of the *remarker*'s invention, what was before the jangling of a *porter*, now terminates in the knavery of a *thief*. Well, I do aſſure Mr. *T.* that, although he has repreſented me as the "*greateſt* thief;" there are two things which I deſire *never* to *ſteal* from *him*; and theſe are, his SPIRIT and METHOD of writing. I cannot help adopting a wiſh, that the *remarker* himſelf would, *Deucalion-like*, ſteal a little *fire* of ſolid argument from the writings of the judicious friends of truth. For, till he has committed ſome innocent depredation of this kind, the genius of his productions will only remind me of the *Græcian ſtatuary*; who, after finiſhing and reviewing an image of ſtone, thus addreſſed the unanimated figure, "Δει δε τι "ενδον ειναι." * The want of concluſive argument, appoſite illuſtration, and ſpirited diction,

* There's ſomething wanting WITHIN.

is an eſſential deficiency in writing, which all the little *ſimiles*, or low *vulgariſms* in the world, will never ſupply. And, how Mr. *T.* ſhould imagine that the latter would be a ſatisfactory ſubſtitute for the former, " is" (to uſe his own words) " beyond meaſure wonderful!"

3. It is no ſmall peculiarity in our author's *manner*, that it is overloaded, with a prodigious number, though with no very great variety, of *poſitive aſſertions*, void of demonſtration. This mode of writing, however, is juſt as convenient, as it is ſuperficial; for, it ſaves trouble—of *reaſoning*. And I muſt do Mr. *T.* the juſtice, to acknowledge, that he ſeems perfectly converſant in this kind of *dogmatic phraſeology*. Sometimes the reader's expectations are raiſed, as if the *remarker* would purſue a chain of ſolid argumentation, and eſtabliſh his point by ſcripture and reaſon: when lo! all of a ſudden, our hopes are blaſted, and nothing decides the controverſy, but ſuch facil logic as, " I verily BELIEVE— " nay I will go farther and ROUNDLY AFFIRM, " that I am SURE of it—I believe I might ſafely " TAKE MY OATH of it—UNDOUBTEDLY infant- " baptiſm CANNOT be right. SURELY believ- " ers' baptiſm MUST be right.—Not a ſyllable, " jot, or tittle, is to be met with to their (the " Pædobaptiſts') purpoſe. Infant-baptiſm can " NEVER be proved.——Your ſpirit will UN- " DOUBTEDLY give your readers an indifferent " idea of you.—I can ASSURE you from UN- " DOUBTED authority, &c.—Something peculi-

arly

" arly uncommon muſt CERTAINLY have ſtirred " up your, &c.—I will VENTURE to ſay, you " will wiſh you never had done ſo. I am PO- " SITIVE there are a ſeries of things before " you, &c."

Such are, very frequently, the modeſt declarations, and ſuch the weighty arguments, which ornament the *remarker*'s thoughts, reſpecting the preſent debate. And I humbly aſk the candid reader, if the picture, which the judicious Dr. *Watts* draws of the *dogmatiſt*, does not, in ſeveral of its features, correſpond with thoſe of the *remarker*. " He (the dogmatiſt) believes all his opinions with the ſame aſſurance, that he does a mathematical truth. He has ſcarce any mere *probabilities* that belong to him: every thing with him, is *certain* and *infallible*.——Perſons of this temper are ſeldom to be convinced of any miſtake." *

4 But I muſt not omit one inſtance of the *remarker*'s poſitivity, which outſhines all the reſt. So fully perſuaded is he, that CHRIST, the Apoſtle of the Gentiles, and " all the miniſters " and churches of that glorious day" were Anabaptiſts; that he ſays, " Do I utter forgeries and " falſities when I call St. *Paul* a *Baptiſt-miniſter?* " No. I do not. If he was not; what deno- " mination was he of? You can't ſay he was a " Church-of-*England miniſter*.——Indeed Sir, it is " in my power to ſay (and behold *before God I* " *lye not!*) that JESUS CHRIST HIMSELF WAS " A BAPTIST-MINISTER."

* See the Doctor's *Logic*. P. 210.

I beg

I beg leave to make a few remarks on this curious paſſage. (1) In order to prove that *Paul* was an *Anabaptiſt*, Mr. *T.* ſhould have previouſly demonſtrated, that he baptized adults *only*; and that he *rebaptized* ſuch as had been baptized in infancy. 'Till the *remarker* has given us ſcriptural proof for theſe two particulars, (which I defy him to do) we ſhall only look upon his attempt, to make *Paul* an *Anabaptiſt*, as reſembling that of the *Roman Catholic*, who aſſerted, that the apoſtle was a *Papiſt*. (2) When a member of the Anabaptiſt denomination, wants to make a monopoly of the chief of apoſtles, to the excluſion of the claim of other reformed churches, which manifeſtly adhere to *Paul's form of ſound words*; he gives us a moſt ſad ſpecimen of his total want of Catholiciſm. (3) That "it is in "Mr. *T.*'s power to *ſay*, that JESUS CHRIST "was a Baptiſt miniſter" we readily allow. But, how does this gentleman *prove* his aſſertion? Why, much in the ſame manner, that he does his other marvellous poſitions; viz. "Yes, my friend, "he MOST CERTAINLY was!" This is the *argumentum palmarium*; this, the mighty engine, which is to demoliſh, at one ſtroke, all the argumentative batteries of Pædobaptiſts. Who can ſtand before Mr. *T.*'s MOST CERTAINLY? This is the judge that ends the ſtrife; the grand inſtrument of deciſion.

Equally unguarded and precipitate is the *remarker*, in ſaying, that "I want to fix the date "of the origin of Baptiſm and the Baptiſts, a few

" ſcores of years ago." This is a manifeſt miſ-repreſentation. Scriptural baptiſm, I aſſert, is of apoſtolic antiquity; but *Anabaptiſm* is a mere *German novelty*. The tenor of the debate, therefore, does not reſpect the origin of baptiſm, or Baptiſts in general; but the riſe of *Anabaptiſts*, and the commencement of their unſcriptural oppoſition to infant-baptiſm; which was firſt hatched by a ſpurious ſect of the *Albigenſes*; was furiouſly propagated by the *German Ranters*; received conſiderable increaſe under the foſtering hand of tyrannical *uſurpation*; and is ſtill carried on with vehement zeal by modern Anabaptiſts, in defiance of ſcripture, reaſon, and the general voice of antiquity. And, though our author is pleaſed, according to his delicate ſtyle, to call the Church of *England* " a new " affair, *newly come up*;" yet I would beg leave to inform him, that this ſame " *new affair*," is much *older* than *Engliſh Anabaptiſm*; that it " *came up*" from the pit of Popiſh darkneſs to the regions of light and liberty, without the leaſt helping hand from *Anabaptiſts*; that the *Reformers*, the renowned inſtruments in bringing up, and eſtabliſhing, this " new affair," were, to a man, advocates for Infant-baptiſm; and, that the glorious ſyſtem of the goſpel was eſtabliſhed in our excellent Church, long before Anabaptiſm had an exiſtence in *Britain*. This I have endeavored to prove, in my *Letter to a Baptiſt-miniſter*. Let the *remarker* diſprove it, if he can.

Thus

Thus have I gleaned together a few inſtances of Mr. *T.*'s *manner*. If I were to produce *all* the ſpecimens of like ſort, ſcattered up and down in the *remarker*'s pamphlet, they would exhibit a very plentiful crop indeed; luxuriant with delicate illuſtrations, and brilliant ſimiles, which diſplay the prodigious poliſhing of our author's ſtyle, and the extraordinary elegance of his ſentiment. And, if the reader thinks proper, to take a little dogmatical effrontery for ſolid reaſoning; a few unmeaning appeals to heaven, as a ſubſtitute for ſcriptural demonſtration; and a multitude of *round affirmations*, *undoubtedlys*, *moſt certainlys*, *ſurelys*, &c. &c. as equivalent to deciſive argumentation; I can aſſure him, that *England* cannot produce a more redoubtable logician, than our *remarker*. But, if the judicious reader has too much penetration, not to diſcern the weakneſs of the diſputant's cauſe under the fallacious mode he adopts; and too much ſteadineſs, to be frightened into *Anabaptiſm*, even tho' its warm abettor ſhould ſay, "behold, before "GOD I lye not;" ſhould he perceive, that ſuch ſolemn aſſeverations, are only ſo many poor apologies for moſt certain miſtakes; I beg the judicious obſerver will pleaſe to recollect the *remarker*'s own words. "A *bad* cauſe can never be "defended with *good* arguments."

5 Although I may have ſufficiently tried the reader's patience already, by dwelling ſo long upon the inſtances of Mr. *T.*'s *manner*; yet I hope he will bear with me, while I engage his

attention a little longer, to ſo barren a ſubject. The *remarker* ſeems to poſſeſs an uncommon fondneſs for introducing little *ſtories*, where he ſhould have favored his readers with *arguments*. Theſe *ſtories* anſwer the ſame important purpoſe, that his *round affirmations* do, upon other occaſions.—They help him out at a dead lift. In p. 26, he heaps together no leſs than *three* in a breath; all, in the ſtory-teller's own eſtimation, very much to the purpoſe, no doubt. One curious anecdote, in particular, is concerning "a mi-"niſter, who declared he would have rode his "horſe a *hundred* miles, to have found one text "of ſcripture to prove Infant-baptiſm." The perſon, who labored under this great difficulty, was, it ſeems, once "a rigid Pædobaptiſt." Without contending, whether the *rigidity* of this gentleman may not be as great, *ſince* he has commenced a proſelyte to Anabaptiſm, as *before*; or how far it may have formerly kept pace with his *ſolidity*: I cannot help expreſſing my concern that he ſhould propoſe "*doing ſome* GREAT "THING" in order to remove his doubts; when, only a look into his *Bible* would ſave the man and the poor beaſt ſuch a long journey, at any time.

The moſt extraordinary *ſtory* which the *remarker* gives us, in p. 38,* (For a STORY I can prove

* In order to ſave appearances, this ſhould have made the fourth ſtory in the juſt-cited page 26. But I recollect that Mr. *Addiſon* ſays, "Anſwering an immethodical writer is like hunting a duck." Therefore, if the Remarker, as a ſtory-teller, pops under water, and, like an immerging duck, becomes inviſible for a full dozen of pages; I hope the want of method will not be attributed to the *hunter*, but to the *hunted*.

it

it to be) reſpects an *Iriſh* Nobleman; whoſe very late deceaſe has ſpread general concern throughout the whole circle of his ſurviving friends. As our Anabaptiſt ſeems fond of *nobility* to give ſanction to his peculiarities, he therefore is delighted with the preſent opportunity; ſo favorable, ſince the ſubject is incapable of anſwering for himſelf. Accordingly he has the conſummate modeſty to aſſert, that the late *Lord Kinſale* "was a Baptiſt, and a member of a "Baptiſt-church, in the South of *Britain.*" But againſt this groundleſs piece of intelligence, I have authority to declare, from one of his neareſt ſurviving relatives, that the whole of this ſtory is a fabrication of falſhood and impertinence. And even if his Lordſhip had been "*a* "*Baptiſt*", what *argument*, in the name of wonder, would our author deduce from that circumſtance? And I appeal to the judicious reader, whether the lugging the name of a deceaſed Nobleman into our author's pamphlet, is not an inſtance of conſummate ill-breeding and palpable rudeneſs.

6 One ſtory more, and I have done with the *remarker*, as a *ſtory-teller*.——P. 1, he informs us of "a controverſy between *Ruſſen* and *Stennett*; "the former of whom, threw out ſome *ſcanda-* "*lous hints* reſpecting Mr. *Keach*'s character;" from which he (Mr. *Keach*) was vindicated by the teſtimonium of ſeveral perſons, who atteſted his innocence, and reſcued his character from the rude aſperſions of Mr. *Ruſſen*. The deſign

of

of Mr. *Turner*, in embelliſhing the firſt page of his *Remarks* with this *mal-apropos* ſtory appears from the uſe he makes of it in the following words. " I am ſorry to ſee *ſuch a 'ſemblance* be- " tween *David Ruſſen*'s book and Mr. *De Courcy*'s." P. 2. As I was not conſcious of having thrown out any thing that deſerved in any degree to be ſtyled " *ſcandalous hints*" reſpecting Mr. *Medley*, or any other Anabaptiſt; I therefore purchaſed Mr. *Stennett*'s Reply to *Ruſſen*, that I might ſee to what ſpecies of imputation the *remarker* refered under the term " *ſcandalous hints*." I was not a little ſurpriſed to find that *Ruſſen*'s charge againſt Mr. *Keach*, was that of——*uncleanneſs!* How was my aſtoniſhment excited upon this diſcovery! when I conſidered that the *remarker* declares from his " very ſoul that there is *ſuch a* " *'ſemblance*" between my book, and that which contained the above ſcandalous inſinuation!— What! Sir, did I ever advance a charge of *uncleanneſs* againſt Mr. *M?* Does my pamphlet contain the moſt diſtant hint of any ſuch imputation? Have I not borne a favorable teſtimony to the character of my opponent, by ranking him with his brethren, whom (in p. 37, of my *Letter to a Baptiſt-miniſter)*, I have ſtyled " *a very* " *reſpectable body of Proteſtant-diſſenters?*" Have I not, in p. 7, of the ſame pamphlet, declared that " I eſteem Mr. *M.* and other reſpectable " perſons in his connexion, with the greateſt " ſincerity?" Would I ſay this, if I did not think him a man of piety? whoſe character as a miniſter

miniſter of the goſpel, is free from the foul miſdemeanor of which *Ruſſen* injurioufly and falſly accuſed the pious Mr. *Keach?* I appeal to Mr. *Turner's* conſcience, therefore, whether by declaring there is "a 'ſemblance" between *Ruſſen's* book and mine, and by ſpecifying the obnoxious particular which diſgraced *R.'s* performance, he (the *remarker*) has not virtually charged me with "having thrown out *ſcandalous* "*hints*, reſpecting Mr. *M.'s* character:" and thereby indirectly publiſhed to the world a moſt invidious and groundleſs falſhood. The reader will perhaps candidly apologize for this inſtance of precipitancy in Mr. *T.* by attributing it to the prodigious fondneſs he ſeems to diſcover for *ſtory-telling:* an apology I am diſpoſed to admit, ſuppoſing that term to be equivocal. But, how this gentleman, who, ſo readily intitles the productions of others, "*defamatory performances*," will be able to reſcue his own from a "*'ſemblance*" to defamation, in the preſent ſtriking inſtance, I am at a loſs to find out.

But, perhaps Mr. *T.* would inſinuate that the *'ſemblance*, (as by an unmeaning *apoſtrophe* he is pleaſed to call it) between *Ruſſen's* book and mine, appears in the *general ſtrain* of both: and I ſhould not wonder if he ſhould attempt in future to elude the charge of miſrepreſentation and falſhood, by flying to this evaſive ſubterfuge. But, if he ſuppoſed the *'ſemblance* to reſpect only the ſubject of both *in general*; why did he ſo induſtriouſly expatiate on the circumſtance of *Ruſſen's*

Ruſſen's " ſcandalous hints" *in particular?* Would not any common reader conclude, after peruſing this anecdote of ſcandal, and ſeeing a parallel between the author of it and me immediately following, that in my animadverſions on Mr. *M.*'s conduct, I had exactly imitated *Ruſſen*'s " ſcan-" dalous hints?" And, as he was conſcious that in this reſpect the *'ſemblance* was no *'ſemblance* at all; why did he not honeſtly undeceive his readers? How could he conſcientiouſly introduce an anecdote, between the alluſion of which and the contents of my pamphlet, there is as great a *'ſemblance*, as between the *remarker* and a man of modeſty and candor?

But that there is not ſo ſtriking a likeneſs between *Ruſſen*'s book and mine, as the *remarker* would falſly inſinuate, will appear, if we take a curſory view of ſome of *R.*'s capital charges againſt Anabaptiſts. (1) The firſt is that of *Arianiſm*, in the following rude terms. " Theſe " heretics divide the Trinity; are in profeſſion " *Arians*." * Does *my* pamphlet contain any ſuch imputation as this? (2) Speaking of their origin the ſame rude author ſays, " Baſe-born brats love " not to hear of their parentage." P. 8. (3) He charged them with countenancing " ſhe-prophet-" eſſes," as he ſtyles female-preachers. P. 196. (4) With admitting *divorces*, where the parties differed reſpecting Anbaptiſm. P. 204. (5) He repreſents them as " *Manichees* and *Jeſuits*, in that

* See Mr. *Stennett*'s Reflexions, p. 12; from which my quotations are taken.

" they

" they reject magiſtracy among Chriſtians." P. 219. (6) The charge of *Quakeriſm* is brought againſt them, as " diſowning the adminiſtration " of oaths." *Ibid.* (7) He exhibits them as a ſet of uncharitable damners of their brethren, and ſays, " the black book of *damnation* is open- " ed againſt all who are not of their way." P. 233. (8) " Anabaptiſm" he deems " a *mortal poiſon.*" *Ibid.* (9) He paints the Anabaptiſts as ſo many bloody incendiaries; adding, " Good LORD de- " liver us from a drawn ſword in the hand of " a rampant Anabaptiſt." P. 248. (10) He calls their miniſters a ſet of " illiterate fellows, who, " from *mechanics* of the loweſt rank were made " prieſts of the high-places, before they knew " what a *Lexicon* was." P. 115. (11) He charges them with being *Sabbatarians*, or obſervers of the aboliſhed ſabbath of the *Jews.** (12) He repreſents them as practiſing the *extreme unction* of *Papiſts.* " Let us look into their end" ſays *Ruſſen*, " and bring them to their grave: and here, like " *Papiſts*, at the laſt hour they uſe extreme unc- " tion." † P. 204. (13) He gives the finiſhing ſtroke to all his accuſations, by ſaying, " *Satan*

 " has

* This charge, however, happens to be *juſt*, and *ad hominem.* For, Mr. *Stennett*, in page 228, of his *Reflexions*, not only admits it reſpecting ſome of his brethren, but alſo ſays, " I do not ſcruple to acknow- " ledge MYSELF one of thoſe" *(ſabbatarians)* " who account it" (the ſeventh-day ſabbath) " GOOD."

† Mr. *Stennett* ſays, in the above-cited page of his Reflexions, " 'Tis ' true, ſome of them ARE of the mind, that this rule, *James* v. is " yet OBLIGATORY." A ſtrange notion of Anabaptiſts this, to ſuppoſe a cuſtom to be ſtill in force, when the occaſions of *miracle*, to which it refered, have ceaſed. Let it be obſerved, however, that *Ruſſen*

" has ſcarce broached a hereſy in the church " for thoſe ſeventeen hundred years but ſome of " them have licked it up." P. 211. And again; " Here is a goodly *bead-roll* of hereſies, which if " I ſtrung 'em upon an Anabaptiſtical cat-gut, " are like to make a fine ornament for a Chriſ- " tian. P. 230.

Thus have I, not without a little trouble, collected together ſeveral ſpecimens of Mr. *Ruſſen*'s phraſeology, as well as heavy accuſations againſt the Anabaptiſts of his day. My obvious deſign in doing this, is, that the reader may determine, with what degree of juſtice Mr. *Turner* of *Birmingham*, has declared to the world, " there is " ſuch a *'ſemblance* between *David Ruſſen*'s book " and mine," either as to the ſtyle of the former in general, or the obnoxious anecdote which uſhers in our *'ſemblance-maker*'s compariſon in particular. Had Mr. *T.* inſinuated this merely upon the ſtrength of *information*, in which caſe there might be a degree of pardonable miſtake, I ſhould have taken little notice of his *'ſemblance*, or of the fabricator of it. But when I conſider, that he had an opportunity of reviſing both performances, and muſt have had ocular demonſtration of the evident *contraſt* between both, (of which I hope the reader has had ſatisfactory evidence); is not his conduct peculiarly aggravated?

Ruſſen miſrepreſented the practice of Anabaptiſts, by charging them with holding the *extreme unction* of the Papiſts, when they only anointed their ſick as a probable mean of their recovery. That they were chargeable with an *abſurdity*, is evident; but not with ſo flagrant a one as *Ruſſen* would inſinuate.

and

and can he be fairly acquitted from the ſin of *bearing falſe witneſs againſt his neighbour?* As to his ſaying that "*Ruſſen* received the thanks of the "*convocation* for his defamatory performance," this circumſtance is foiſted into the narrative, in order to fling a little dirt at our eccleſiaſtical governors, as if they applauded *Ruſſen*'s performance, *becauſe* it was defamatory But the reader is to remember that our author is telling a little ſtory; in which he thinks ſome *coloring* is allowable. However, if this branch of it does not come from his pen, in future, authenticated by better intelligence, than that of his mere affirmation; I aſſure the *remarker*, we ſhall be ſtrongly tempted to point out "a 'ſemblance" between *him* and——ſomething which ſhall be anonymous for the preſent.

II. Having taken a view of our author's *manner*, conſider we next the effuſions of his *candor* and *charity*.

1 I happened to introduce in my *Letter to a Baptiſt-Miniſter*, a quotation from Mr. *Weſley*'s Notes on the New Teſtament, reſpecting the probability of *John*'s baptizing his numerous proſelytes in *Jordan*, not by *immerſion*, but by *pouring* of water. This circumſtance, which to every man of candor would appear perfectly inoffenſive, greatly offends Mr. *T.* The very *name* of Mr. *Weſley*, throws him into ſuch a violent paroxyſm of paſſion, that he ſeems for a ſeaſon to loſe all command of temper; and this indignant fit ſo effectually bereaves him of the calm exertion

of reaſon, that, inſtead of attempting a refutation of the paſſage taken from Mr. *Weſley*'s notes, he flies off to ſuch rudeneſs of perſonal invective, as may afford the reader a preſumptive demonſtration of the weakneſs of the *remarker*'s cauſe. Sallies of abuſe, lugged thus prepoſterouſly into a controverſy, are our author's ſubſtitutes for argument. After ſtyling Mr. *Weſley* an "*old*, "*artful ſophiſter*," not content with this groſs abuſe, he paſſes ſentence upon him, in terms equally illiberal; adding, "Surely never did a "*greater ſophiſter* handle a pen, or a Bible, or "*hung* a head over a pulpit." According to the ſeveral ſteps of Mr. *T.*'s abuſive climax, Mr. *W.* is (1) A *ſophiſter*. (2) An *old* ſophiſter. (3) An *artful* old ſophiſter. (4) The *greateſt* old artful ſophiſter, that ever *wrote*, or *preached*. The reader will wonder what *provocation* Mr. *W.* has given the *remarker*, that he ſhould accoſt him in ſuch indecent language? Why, he has only given his opinion, in a rational comment on *Matt.* iii. that the multitudes baptized by *John* were not *immerſed*; and I happened to tranſcribe the Commentator's words. And is this all the injury, that excited Mr. *T.*'s indignation? Surely, if any overflowing of paſſion ever merited the title of *aſperitas agreſtis & inconcinna*, this does. And I will not ſcruple to declare, that I cannot diſcover either the *Chriſtian*, the *Gentleman*, or the *Logician*, characterized by Mr. *T.*'s animadverſion. —Not the *Chriſtian*; becauſe, whatever may be our differences on controvertible ſubjects, the

genius

genius of true chriſtianity inculcates benevolence and charity towards the perſons of diſſentient brethren: while the inſpired founders of it ſuppoſe, that " to *judge* our brother is to judge " the law, and to ſpeak evil of the law;" and conſtrues every deciſion on the *principle* of his conduct and the *ſtate* of his perſon, as equivalent to the unhallowed attempt of uſurping the great Legiſlator's tribunal, and of arrogating the divine prerogative, peculiar to the *Searcher-of-hearts*. " Who art *thou*, that *judgeſt* another?" A *Chriſtian* by profeſſion? Then, remember, " to his " own maſter he ſtandeth or falleth."—Not the *Gentleman*; becauſe it is by no means characteriſtic of ſuch an one, to abuſe any man in terms ſo groſs, and unpolite, as thoſe the *remarker* has applied to Mr. *W.* and that too, without the ſmalleſt provocation on the ſide of the party abuſed.—Not the *Logician*; for, by what rule of *logic*, does Mr. *T.* demonſtrate, that, becauſe Mr. *W.* thinks the perſons mentioned in *Mat.* iii. were not immerſed, he is therefore " *an artful old ſo-* " *phiſter?*" Should not the *remarker* have firſt detected the ſophiſtry of the *comment*, by dint of fair reaſoning, before he arraigned the perſon of the *commentator* and condemned him as an " *old* " *ſophiſter?*" Since he has not even *attempted* this; does his conduct here exemplify either the calmneſs of the *Chriſtian*, the politeneſs of the *Gentleman*, or the endowments of the *Scholar?*

2 Mr. *T.* charges us " with taking *liberties* " with ſcripture." That is, in other words, he blames

blames us for *reaſoning* on it. What! is ſcripture *contrary* to reaſon? Or do we wrong in exerting that faculty, while we ſearch for truth in a ſacred volume, which is nothing but the mind of HIM who is REASON in infinite perfection?—A narrative is laid before us, in which ſcripture is ſilent as to ſome *circumſtantials*. How are we to be guided in our reſearches in this caſe? Certainly, by conſidering on which ſide there is the greateſt degree of probability; and by determining our rational inquiry accordingly. Thus, *truth* is found, where *reaſon* preponderates. Apply this to the preſent caſe, and it will appear, with how ill a grace the *remarker* charges us with "taking liberties."——And when he exclaims "What a horrid ſcene of things ſhould we have "laid before us!" the *horrid ſcene* exiſts only in his bewildered imagination; the excurſions of which reſemble more the chimerical ſallies of a ſick man's dreams, than the calm inveſtigations of truth and candor. People may *fancy* "horrid ſcenes," like the philoſopher who cried out *Videor mihi videre*,—&c. but, only cure ſuch fanciful folks of the delirium of bigotry, or remove the jaundiced medium of prejudice; and all thoſe ſcenes inſtantly drop their *horror*, and aſſume the moſt amiable repreſentations. Beſides, we are of opinion that thoſe who take matters upon truſt, and are guided by the flights of imagination, or the prepoſſeſſions of bigotry, are more likely to traverſe the "horrid ſcenes" of wild enthuſiaſm and uncharitableneſs, than they whoſe ſenti-

ments are the result of the calm exertions of right reason.—But our *remarker* has still more "horrid "scenes" presented to his imagination; for his ideas are full of *the terrible*. Hear him. "It "*seems* to me" (*videor mihi videre*; like the dreaming philosopher aforesaid) "that men are "determined, at all events, to contradict the "great and holy GOD to his face!" P. 21. Softly, good Sir. *Bona verba, quæso!* This is a tremendous charge, indeed! Should not Mr. *T.* be quite sure, that it is well-grounded? "To "contradict GOD—the *great and holy* GOD—and "to his face;" is such a species of affront to the divine Majesty, as no person would wish to be guilty of, who has the smallest solicitude about his eternal welfare. Yet, this horrid guilt the *remarker* lays at the door of his brethren. Wherefore? Why, if the reader will only examine the passage, with which the awful charge is connected, he will find, that it is brought against us, only because we draw a rational inference from the most natural supposition. Or, in other words, because we cannot think, consistently with the dictates of reason and common sense, that the vast multitudes alluded to in *Mat.* iii. were all *immersed* by *John* the *Baptist*; therefore Mr. *T.* accuses us of being "deter- "mined to contradict GOD to his face." Reader, which do you think this man is most remarkable for? His *logic*, or his *charity?* Perhaps you will think with myself, that the scale of his arguments contains an equipoise of each; and that the compound

pound of both is lighter than vanity itſelf. And, as to the charge of "contradicting GOD," we muſt attribute the miſapplication of it, to the terrific ſcenes which Mr. *T.*'s gloomy imagination paints before his eyes; as well as to a deſire of *frightening* his readers into his peculiarities.

3. The *remarker* is very angry, becauſe I happened to drop a delicate diſapprobation of the proceedings of the *Americans*, as well as of thoſe publications which vindicate the principle of their rebellious oppoſition to the Mother-country. As Mr. *Fletcher* has treated this ſubject with a moſt maſterly diſcuſſion, founded on ſcripture, reaſon, and the nature of our conſtitution, in his Reply to Mr. *Caleb Evans* and Dr. *Price*; and we happen to coincide in opinion reſpecting this ſubject; he therefore comes in for a good large ſhare of the *remarker*'s abuſe. But he pours it forth in that mode of anonymous innuendo, peculiar to cowardly malevolence. He neither mentions his *own* name, nor that of the perſon whom he abuſes. Thus he inveighs. "Your end, Sir, in "thus doing, I am afraid was none of the beſt. "Much the ſame, I ſuppoſe, with that of a "*flaming zealot*, a neighbor of your's, remarkable "for *nothing that I know of*, except it be for "tedious harangues, &c." P. 24. And does Mr. *T.* aſſert that Mr. *Fletcher* is "remarkable "for nothing, *except* tedious harangues?" But I think he is remarkable for *two* particulars, for which the *remarker* never was, and probably never

never will be remarkable; viz. for deep thinking and close reasoning. As to the "*end*" which Mr. *F.* or myself had in view, in our unanimous strictures on the principles and practice of *American* Male-contents; the reader may easily perceive, our design was nothing more than to bear a testimony against the false patriotism of the day, while we profess our christian love for the mistaken patriots themselves. Is there any harm in this? Mr. *T.* thinks there is. For, we cannot differ from our brethren in a punctilio, either with respect to baptism or politics, but the *remarker* is instantaneously filled with dreadful suspicions. His imagination seems to be pregnant with views of more "*horrid scenes*" still. He even insinuates, that we wish to have him and his brethren treated with marks of ignominy and persecution, similar to what the *Papists* exercised towards *John Huss*. "Happy is it for "us, that we are not afraid of any *ill effects* "from *his* pen or *yours*. Happy is it for us, that "we fear not the *San-benito*." P. 24. I can answer for myself, and so I may for Mr. *F.* that we would not by word or deed contribute a single mite towards the corporal punishment of the greatest heretic upon earth for conscience-sake; and that any abridgment of the civil or religious liberties of our christian brethren, would fill our hearts with emotions of sympathetic concern. And while we detest the thought of seeing any pious Protestant habited in a *San-benito*; we at the same time earnestly recommend to the *remarker*,

the lovely array of a *meek and quiet ſpirit:* and when to that he adds the clothing of *humility*, it will effectually expel from his imagination all thoſe "horrid ſcenes" of *flames and devils*, of *fire and faggot*, with which it teems; and repreſent to his mind the more pleaſing ſcenes of virtue and truth.—But he goes on. "Shame on "that man who would wiſh to ſee our liberty "abridged the breadth of an hair." *Amen!* And ſhame on the man who falſly inſinuates that we *wiſh* ſuch an abridgment.—"I could not have "thought that Mr. *D.* would have thrown out "ſuch things, as my eyes have ſeen in his "letter." *Such things!* What things? In order, once for all, to repel the force, and detect the falſhood of the malevolent innuendo ſculking under the term "*ſuch things*;" and to expoſe the diſingenuity of the *remarker*, who would inſinuate, in the face of the moſt candid declarations, that we want the privileges of Diſſenters abridged; I beg leave to quote a ſentiment I dropped, in p. 10, of my *Letter to a Baptiſt-miniſter*, which will abundantly ſatisfy the candid reader, that there is no more truth in the *remarker*'s injurious inſinuations, than there is reality in the "*horrid* "*ſcenes*" repreſented to his befrighted imagination. "You are ſafely ſcreened from the ſtorm "of perſecution by the ſhelter of a *gracious tolera-* "*tion*; AGAINST THE PRIVILEGES OF WHICH, "I WOULD NOT FOR THE WORLD LEVEL A "SINGLE PLEA."——Now, gentle reader, weigh this declaration in the ballance of candor and common

common ſenſe; and then judge, with what degree of juſtice Mr. *T.* can inſinuate, that we intend, by our publications, either to have his brethren deprived of their liberties, or their perſons arrayed in Popiſh *San-benitos*. And ſhould not a man, whoſe inſinuations are confronted by contradictory facts, bluſh for his notorious perverſion of truth?—Indeed our author is ſo led away by the *ignis fatuus* of his own imagination, and the deluſory ſcenes painted before it, that I cannot help declaring he frequently tranſgreſſes the bounds of truth. For inſtance. In the ſame page, he inſinuates that (1) "I was "*too ſtiff* to hear Mr. *M.*" This inſinuation contains a *double falſhood*. (2) "That I had *uſed* "*methods* to *inform* myſelf of his proceedings." This is a *ſecond* falſhood, equally notorious with the firſt. (3) "That I had interlarded my Let-"ter with *every thing diſgraceful* to Mr. *M.*'s "conduct, and to that of his ſect." Here is a cluſter of falſhoods, not inferior in magnitude, and equal in aggravation, to any of the former two; and if the *remarker* always poſſeſſes ſuch a knack at *invention*, as he diſcovers in his late performance, particularly in the few *excerpta* I have juſt taken from it; we may aſſure ourſelves he will never be at a loſs for a ſubject to write upon.

III. But the moſt illuſtrious ſpecimens of our author's modeſty, candor, and charity, are yet behind. As they concern *me*, they are therefore very plentifully exhibited.

Let us glean together the whole crop.

1 He compares me to a PORTER. "It looks "more like the vain jangling of *porters* over a "pot of beer." P. 1.

2 Soon after I am transformed into the *greateſt* THIEF. "The greateſt *thief* will cry thief "firſt." P. 9.

3 SACRILEGE and duplicity are laid at my door. "Doſt thou commit *ſacrilege?*—This is "duplicity with a witneſs." P. 8.

4 I am *firſt in* INIQUITY. "This is unfair "indeed. You are firſt in iniquity." P. 9.

5 The charge of BLINDNESS is brought againſt me in terms equally explicit. "I wiſh it may "pleaſe GOD to *open your eyes.*" P. 14.

6 I am repreſented as NOT BAPTIZED as a *Chriſtian*, nor *baptizing* as a *miniſter of Chriſt*; conſequently as poſſeſſing no valid claim to the character of either. "'Tis your duty *to be bap-* "*tized*, and *to baptize*, as a *Chriſtian*, and a "*miniſter of Chriſt.*" *Ibid.*

7 The ſtill more awful charge of being a ZEALOUS OPPOSER OF THE TRUTH AS IN JESUS, is brought againſt me. "It is no new thing for "a *zealous oppoſer* to become a zealous defender "of the truth as it is in Jeſus." *Ibid.*

8 I am compared to "*Saul* of *Tarſus*, *burning* "*with horrid rage* againſt the poor *Baptiſts.*" P. 15.

9 He ſays, I REJECT THE COUNSEL OF GOD. "Let me caution you, that (like the *phari-* "*ſees* and *lawyers*) you do not *reject the counſel* "*of God*, not being baptized." *Ibid.*

10 He

10 He implicitly ſtyles me a VIOLATER OF GOD'S COMMANDS; an UNSCRIPTURAL INNOVATOR; and a RIDICULER and DEFAMER of a glorious ordinance. " Make haſte and delay " not to *keep* this divine command. Renounce " *unſcriptural innovations*—and ſtand forth a de- " fender of that glorious ordinance, which you " have endeavored to *ridicule* and *defame*." P. 16.

11 I am a BLASPHEMER. " Men are deter- " mined to contradict the great and holy GOD " to his face." P. 21.

12 A TRADITIONALIST. P. 22.

13 Almoſt a MADMAN, that has RAGED at an uncommon rate. "—But in the other, I had " almoſt ſaid, the madman.——You never could " have *raged* at the rate you *have* done." P. 29.

14 One that has put forth his hand againſt the LORD'S ark. " Did the oxen ſhake the ark? " and did you *put forth your hand?*" *Ibid.*

15 I am accuſed as an OFFENDER of GOD and an ABUSER of men. " — If your con- " ſcience don't accuſe you of *offending* GOD, as " well as of *abuſing* men." P. 30.

16 As one that FIGHTS AGAINST THE TRUTH; uſes CARNAL WEAPONS; writes in the SAME STYLE AND SPIRIT with *Saul* the UNBELIEVER; and is EXCEEDING MAD, breathing out THREATNING, &c. " — Should conſcience tell you that " you have *fought againſt the truth*; that the " weapons of your warfare are *carnal*; that you " have wrote againſt baptiſm and the Baptiſts " in the SAME ſtyle and ſpirit, *Saul* of *Tarſus* " would

" would have done, *before* he *believed* —— that " you are *exceeding mad againſt them*; *breathe out* " THREATENINGS, &c." (I declare it is well our author did not add "*ſlaughter*" too) " ſhould " conſcience remind you of theſe things; which " GOD grant!" P. 31.

17 I am repreſented as an UNBELIEVER and IGNORANT. " The time may come, when you " will confeſs *you did it ignorantly in unbelief.* " Your being an *unbeliever*, &c." *Ibid.*

18 As a CARNAL DEIST, or one DESTITUTE OF THE GRACE OF GOD. " If a poor *carnal* " *Deiſt* or any body *deſtitute of the grace of* GOD, " had wrote in ſuch a ſtyle, &c. It is language " EXACTLY AGREEING to a *carnal* heart." P. 32.

19 As a DELIBERATE AND PUBLIC SNEERER at things *ſacred.* " When I ſee you deliberately " and publicly ſneering things ſacred, &c." P. 33.

20 As an INFORMER. " Views conſiſtent with " the character of an *informer.*" P. 35.

21 As an " ASSASSINATOR of the character " of a body of people." *Ibid.*

22 He inſinuates that I wiſh the Anabaptiſts either in *hell* or at the *ſtake.* " I hope you " don't grudge the Baptiſts their watery grave, " and wiſh them in a WARMER climate." P. 37.

23 After all thoſe heavy charges, our author, in perfect conſiſtency with himſelf, inſinuates, I am out of the way of ſalvation. " That it " may pleaſe GOD to lead you into the *good* " *old way.*" P. 39.

24 As

24 As if I had committed a crime of the moſt grievous nature, he ſummons me to the judgment-ſeat of *Chriſt*. What my doom would be if Mr. *T.* were appointed aſſeſſor to the Judge, or if the ſentence were to be iſſued in ſtrict correſpondence with our author's charitable ſyſtem, it is not my buſineſs to determine. The reader may form what opinion he thinks moſt naturally deducible from the following dark hints. "Let "me tell you, Sir, ſacred things are not to be "trifled with. You and I muſt ſurely and ſhortly ſtand before a high tribunal, and an impartial Judge. There muſt we give up our "accounts."—To the unbounded clemency of that Judge, and to the impartial equity of his tribunal, I moſt readily make my humble appeal, from the moſt unhallowed zeal and flagrant uncharitableneſs, that ever diſgraced the character of one, who ſuſtains the office of a miniſter of the goſpel; and who, as a poor ſinful worm, muſt himſelf hang upon that infinite mercy in *Chriſt Jeſus*, to which he and his zealous brother of *Liverpool* are ſo charitable as to conſign *me*. Whatever ſentiments theſe men entertain reſpecting their Pædobaptiſt brother; he begs leave to aſſure them, that even in the face of ſome unfavorable facts, which ſwerve from the *royal law of love* by a moſt notorious deviation, he nevertheleſs ſtill retains the moſt ſincere benevolence towards their perſons; deſires to exerciſe towards them that charity in its ampleſt extent, which *hopeth all things* and *covereth all things*;

things; and wiſhes them no other harm, than that they "may ſtand perfect and complete in "all the will of GOD."

But let me now beg leave to preſent the reader with one compendious view of the modeſt and charitable epithets, contained in the foregoing liſt; with which the *remarker* has ornamented his late production.——"A PORTER—The *greateſt* THIEF—Chargeable with SACRILEGE and "DUPLICITY—FIRST *in iniquity*—BLIND—"Neither *baptized* nor *baptizing* as a CHRISTIAN "or a MINISTER OF CHRIST—A ZEALOUS "OPPOSER of the truth as in *Jeſus*.—A RE-"JECTER of the counſel of GOD—A VIOLATER "of GOD's commands; an unſcriptural INNO-"VATOR; a RIDICULER and DEFAMER of a "glorious ordinance —A BLASPHEMER —A "TRADITIONALIST—Almoſt a MADMAN—"One that has TOUCHED THE ARK—An OF-"FENDER of GOD and an ABUSER of men—"A FIGHTER againſt the truth; uſing CARNAL "weapons, and writing in the SAME ſtyle and "and ſpirit with SAUL—An UNBELIEVER and "IGNORANT; exceeding MAD againſt the Bap-"tiſts, and breathing out THREATENINGS, &c. "—As a CARNAL DEIST, or one DESTITUTE OF "THE GRACE OF GOD—A *deliberate* and public "SNEERER at things ſacred—An INFORMER—"An ASSASSINATOR of the character of a body of "people—OUT OF the *good old way*." &c. &c. &c.

This is the goodly ſtring of mild appellations, charitable ſentiments, and gentle charges, ſcattered

tered by the hand of bigotry throughout the "*Remarks.*" The mild author of them, is the identical perſon, who introduces his book with a wiſh that "the diſputants about baptiſm would "*govern their tempers*, and reaſon with *calmneſs*." But, if the *remarker* ſeriouſly intended that his wiſh ſhould be anſwered, he ought firſt to have *exemplified* his own calm ſentiments. Whereas, to name his *precept*, and inſtantly to contradict it by his *practice*, is ſuch glaring inconſiſtency, as reminds me of the conduct of thoſe Divines who take a text, and fight againſt it all the ſermon through. But I cannot diſmiſs this curious collection of epithets without a few ſtrictures.

1 It is the obſervation of a fine writer, that "*Fair honeſty* uſes, tho' a *ſharp*, yet an *unſtained* "weapon; while *bigotry* ſtrikes with one *em-* "*poiſoned*, though much *duller*." Apply this ſpirited ſentiment to our *remarker*, and it will be found to ſuit him to a hair. The weapon he uſes is *ſtained* with the venom of bigotry: A poiſon this, which injures no hand ſo effectually, as *that* which *holds* it. With his ſword, which is manifeſtly fabricated from materials of *wood*, he deals about his blows exceedingly thick: ſometimes ruſhing with dreadful fury upon *a man of ſtraw* of his own making; at other times, with huge knight-errantry, encountering "*horrid* "*ſcenes*," which exiſt no where but in the *Utopia* of his befrighted *imagination*; often making moſt formidable attacks upon *reaſon*, againſt whoſe

impenetrable ſhield our author's *wooden* weapon goes all to pieces; almoſt conſtantly invading the hallowed land of *charity*, whoſe untainted air neither generates nor agrees with *bigots*; and not ſeldom combating with common ſenſe. Reader, pity me! when you reflect that I am dragged into the field of controverſy by ſuch a wooden artiſt; who ſeems to miſtake paſſion for argument, the firebrand of bigotry for chriſtian zeal, the dogmas of ſelf-ſufficiency for ſolid reaſon, the thread-bare cant of a party-ſpirit for genuine charity, and, who in ſo many inſtances ſtands

" Unaw'd by danger of offence,
" The fatal enemy of SENSE."

2 Would not the reader naturally ſuppoſe, when he takes a retroſpective view of the preceding epithets, that the *remarker* had exhauſted his whole ſtock? eſpecially when it is conſidered that he has ranſacked the vileſt, and the moſt horrid *ſimiles* for ideas?——from the vulgarity of the *porter*, up to the villainy of the *thief*; and from the *madman*, down to the blindeſt *ignoramus*? ——I ſay, when we have been favored with ſuch a variety of theſe delicate wares; would not the reader naturally conclude that our author would, in future, turn bankrupt in *compariſons*, *illuſtrations*, *dogmas*, *anathemas* and *abuſe*? To obviate ſuch a concluſion, I will tell the reader a ſecret. Bigotry is a *hot-bed*, compoſed of all thoſe warm ingredients, calculated to throw up every ſpecies of *fungus*. When one crop is gathered, another

as

as numerous and inſtantaneous, ſucceeds. As, therefore, a copious deſcent of rain occaſions a rapid growth of the *fungous* produce; ſo the prolific mind of a bigot receives additional fertilization from a ſmart ſhower of penetrating arguments. And the *ranker* the ſoil, the *richer* the crop. So that if our *remarker*'s mind, amply enriched with every compoſt neceſſary for the production of *funguſes*, hath already ſupplied us with a good *ſpring-crop*; may we not expect a ſtill more luxuriant harveſt in a future ſeaſon? And if we may be permitted to judge of the *interiora* of bigotry, as we do of a hot-bed, by the ſcent of its exhalations; I think our author's mind bids as fair for ſending forth a goodly ſavor, as that of any inflammable zealot within the confines of bigotry. But whether the hot bed, or the ſteam that aſcends from it, be likely to give any additional perfume to the *garden encloſed*, or to ſtock it with any other produce, ſave that which ſhoots from the *fungus* of bigotry; I fancy the pious reader will eaſily judge.

3 When the *remarker*, from ſtark charity, brands me on the back with the gentle ſtigmas of "an *oppoſer* of the truth——a *defamer*—— "almoſt a *madman*——a *traditionaliſt*—neither *bap-* "*tized*, nor *baptizing* as a *Chriſtian*——a *rejecter*, "of the counſel of GOD——touching baptiſm, an "*unbeliever*, &c. &c." I only regret, that he did not previouſly attempt to demonſtrate by dint of *argument*, that theſe appellations were as *juſt* as they are *abuſive*. But I beg this gentleman's

 pardon;

pardon; *argument* is not *his* province. What did he *write* for, then? Did he think that a little anonymous ſquib, ſtuffed with his fooliſh dogmas, would be admitted by the public as an *anſwer* to a book, a ſingle argument in which he has not diſcuſſed, either as a Divine or a Logician? Did he expect that people of common ſenſe, would ſwallow his dogmatic pills, becauſe rolled in the ſoft powder of his "*undoubtedlys*, *moſt* "*certainlys*, *round affirmations?*" Or did he ſuppoſe that *abuſe* and *argument* are terms convertible? He ſays, p. 32, "that I have given room "for the moſt *ſtinging* recrimination." But with what kind of *ſting* would he arm his recriminations? If with that of *argument*; what a pity he did not unſheath it, in all its terrific poignancy! Hitherto, I have felt nothing, half as formidable as the ſting of a *gnat*; and the *ſtinger*'s ABUSE, reſembles the impotent *buzz* of that feeble inſect. A friend lately aſſured me, that by commencing a diſpute with Anabaptiſts, "I had "thrown myſelf into a neſt of *hornets*." Theſe are dreadful creatures, to be ſure; but the *remarker* is not one of them. *He* has *loſt* his ſting; or rather *never had* one; if I may infer from the obtuſeneſs and dulneſs of his late performance. And if he does not acquire a literary *aculeus*, by the time he writes again, we ſhall only rank him among the harmleſs and promiſcuous winged multitudes, that baſk unnoticed and unnumbered in the ſummer-ſun; and which, after a temporary exiſtence, buzz their laſt, and are buried

buried in oblivion.—But our author can fling *dirt*, though he cannot *fling*. And his recriminations look, as if they ſprung from that ſpurious ſource. No wonder then, if they are as *light* in their nature, as they are baſe in their origin. Naturaliſts inform us, that *mud* is prolific in *flies*; and therefore that multitudes of theſe winged inſects come

" In ſqualid legions from the *mud* of *Nile*."

Our author's recriminations have hitherto proceded from a ſimilar muddy ſource; and if his future *ſtings* do not improve conſiderably, they will merit a re-conſignment to their parent—MUD!

IV. Procede we now from the inſtances of the *remarker*'s *charity* and *candor*, to the rare ſpecimens of his *logic*.——(1) Speaking of his brethren in this town, he pays me the following huge compliment. " I ſuppoſe ſome of them " were very fond of you, as a good man, and a " good preacher. But I am ready to think, " you have pretty well cured them of *this*." So, according to our *ſuppoſer*, before I wrote in defence of Infant-baptiſm, I was " a good *man* " and a good *preacher*." But ſince I committed this unpardonable offence, all my *goodneſs*, either as a *man* or a *preacher*, is evaporated. There's a compound of charitable logic for you, reader!

(2) The following ſentence,—" Give in their " experience to the church," I introduced in my *Letter to a Baptiſt-miniſter*; and without making

making a ſingle obſervation on it, marked it with *commas*, as a quotation from the language of Anabaptiſts. This circumſtance, in itſelf ſo inoffenſive, awakens at once our author's indignation and logic. For, he ſays, "This you "mark with *commas*, IN ORDER to ſtab its re-"putation. P. 31." So, according to this wonderful *remarker*, a quotation muſt never be marked with *commas*; for to his befrighted imagination, full of "*horrid ſcenes*," theſe innocent marks *prefixed* and *poſtfixed*, look like ſo many daggers, intended to *ſtab* the ſentence through and through. Well, I aſſure this gentleman, if ever he palms upon the public, any more of his nonſenſical *Remarks*, I am determined to wound them with *commas*, and ſomething elſe a little more pointed.

(3) P. 9, he ſays, "An apprehenſion that "baptiſm is eſſential to ſalvation, gave riſe to "infant-ſprinkling." So bold a declaration ought to be ſupported by a *demonſtration* equally bold. So it is. *En! argumentum palmarium!* "I "will go further, and *roundly affirm* that—I AM "SURE OF IT."——There, reader; don't you think this man ought to be dubbed *Logician Laureat*, for his huge and unparalleled knack at argumentation?

(4) P. 13, he affirms that "believers' bap-"tiſm is ſupported by precept and precedent." But how does he *prove* his affirmation? Thus! —"SURELY IT MUST BE RIGHT."—*Riſum teneatis, amici?*

(5) Another

(5) Another more weighty argument ſtill, occurs *ibid.* " How do we know that Infant-" baptiſm is an error? From the *intire ſilence* " of ſcripture about it." That ſcripture is not *intirely* ſilent upon this important particular, I hope to prove in its proper place. But I muſt let the *remarker* go on.—In order to prove that, *men* and *women* are " the proper ſubjects of bap-" tiſm," he quotes *Acts* v. 14. Upon which he ſays, " the want of that one word (children) " muſt *ſink your cauſe for ever.*" Aye, doubtleſs; when ſuch a heavy milſtone of an argument hangs about its neck; and ſuch a heavy logician ties the burden on.——But, in order farther to clarify and corroborate his ponderous logic, he ſays that " tranſubſtantiation has ſomething like " *proof* in ſcripture," (the *Papiſts* will thank the *remarker* for his half-way conceſſion); " for in-" ſtance; CHRIST ſays, *This* IS *my body.*" However, leſt we ſhould imagine he was a *Roman Catholic* on this point, he ſets about confuting it. " How " do we know that *tranſubſtantiation* is an *error*, " and how do we *prove* it? We *ſay*" (is that *proving?*) " the words of CHRIST are to be under-" ſtood *metaphorically.*" But might not a *Papiſt* very juſtly reply in the ſame ſtrain of arguing? " We *ſay* the words of CHRIST are *not* to be " underſtood metaphorically." Alas! for poor *Proteſtantiſm!* if it reſted upon no firmer a baſis, than that of the paultry logic of our *remarker!* I'm ſure, if he was to engage in a controverſy with a *Jeſuit* of the *loweſt* claſs, our cauſe in the hands

hands of ſuch a fumbling logician, would cut but a poor figure. And if our author is no more ſkilled in the controverſy about *baptiſm*, than he ſeems qualified for refuting the abſurdity of *tranſubſtantiation*; I would adviſe him never again to ſhew his face in the field of *this* controverſy; unleſs he can, with phlegmatic patience, ſubmit to the mortification of being—*laughed at.*——But let us ſee, how his method of attacking a Popiſh tenet will apply to *baptiſm*. He ſays, that "the want of one word *(children)* "in *Acts* v. 14, will ſink *our* cauſe *for ever.*" Then he quotes, (quite *mal-apropos* in my opinion) the words of our SAVIOR, on which the *Papiſts* ground their favorite tenet; which he refutes by *ſaying* (for it is impoſſible to call it *arguing*) "that the words are to be underſtood "*metaphorically.*" But might not the *Papiſt* juſtly urge our author's own reaſoning in favor of adult-baptiſm, againſt his logic about tranſubſtantiation. *q. d.* "Mr. *Remarker*, you ſay, that "the omiſſion of *one* word in *Acts* v. 14, ſinks "the cauſe of the Pædobaptiſts for ever. Yet "in commenting upon our SAVIOR's words, "you ſay we are to underſtand him as declaring, *This is* (METAPHORICALLY) *my body.* "But, Mr. *Remarker*, where is the word *metaphorically* written? Will not, (to adopt your "own *argument* and your own *words) the want* "*of that one word* (metaphorically) *ſink your cauſe* "*for ever?* and *lie a dead weight on your cauſe,* "*when* YOU, Mr. *Remarker, are no more?*"——

Thus

Thus our author's wonderful logic here, puts a weapon into the hand of a *Papiſt*, and diſarms his own boaſted reaſoning, in favor of adult-baptiſm, of all its force.

(6) A hint I dropped, reſpecting the utility of a liturgical ſervice, in order to guide a public congregation in their addreſſes to GOD, furniſhes our author with a freſh opportunity of diſplaying his logic. According to cuſtom he tells a *little ſtory*, which he borrows from one whom he ſtyles "*a droll hand.*" P. 28. But it contains ſuch a mixture of profanity and drollery together, that I will not recite it, even though it comes authenticated from the pen of the pious *remarker* himſelf. Indeed he ſeems ſuſpicious that his borrowed ſtory fails in *argument* as well as *decency:* for he ſays, "However, I will not "*diſpute* theſe points with you." But though he declines *diſputation* on this head, yet he favors us with his humble opinion. "My *opinion* is "that *reading* is neither *praying* nor *preaching.*"*

* *N. B.* I beg leave to conſider this unguarded aſſertion of our author. ——I. As to *preaching*: to *preach* is *prædicare verbum* DEI, to publiſh or declare the word of GOD. Whether this publication of truth be performed *ex-tempore*, *memoriter*, or by *notes*, it is PREACHING: becauſe the particular *mode* does not affect the *thing itſelf*. And, tho' it is much to be wiſhed, that the uſe of *notes* were more out of faſhion; if for no other end but that of aſcertaining the *originality* of the preacher's manufactures: yet, to make preaching the abſolute monopoly of an *ex-tempore* mode, is at once to depretiate a well-digeſted compoſition *becauſe* it is *read;* and to dignify with the undeſerved title of *preaching*, every the groſſeſt piece of incoherence, merely *becauſe* it is poured forth without notes; and perhaps without premeditation, arrangement, or connexion. So far am I, therefore, from being a proſelyte

And then he adds " Let me *take leave* of this " point, by reminding you, that a *bare* com- " mendation

ſelyte to our author's doctrine on this head; that, although I wiſh as much as poſſible to diſcountenance the uſe of thoſe *pulpit-crutches:* yet, I had rather liſten to the *reading* of a well-connected diſcourſe at any time, than to declamatory effuſions delivered *ex tempore*, when the matter and manner exhibit a diſguſting mixture of aukward vociferation and immethodical rant.—— II. When the *remarker* ſays, " *reading* is not *praying*," he might have added, " nor is *ex-tempore* " effuſion, praying:" for, the *mode* is not the *thing*. *Prayer* in its *eſſence*, is the ſpiritual breathing of the heart GOD-ward; and may therefore be performed without any *verbal* expreſſion whatever. As the *mode* of expreſſion does not *neceſſarily* enter into the *nature* of the duty; conſequently the *difference* of the mode does not in the leaſt affect the *thing*. *Words* are but the clothing of our *thoughts*; and the *manner* in which the former are expreſſed, cannot injure the exiſtence of the latter. Would not any perſon of common ſenſe ſtare at that man, who ſhould argue, that a perſon cannot *think*, becauſe he *methodizes* his thoughts, and cloathes them in a *form* of well-digeſted *expreſſion?* or that *reading* an excellent compoſition, which is the reſult of deep ſtudy, is not *thinking?* Equally abſurd is our *remarker*, who would exclude *praying* from one mode, and confine it to another. But his abſurdity will appear ſtill more evident, if we conſider, (1) That if none can be ſaid to *pray* but ſuch as preſent their addreſſes *ex tempore;* then this extemporaneous mode is *eſſential* to prayer. But this is contradicted by matter of fact. For, a man may by mere dint of ingenuity, vent his thoughts in prayer as well as in preaching, without any premeditation, and yet be deſtitute of any *ſpirituality* in either. Many a profeſſor of religion has acquired an aſtoniſhing volubility in uttering words *ex tempore* in prayer; who notwithſtanding has never experienced the gift of praying *with the ſpirit*. Therefore an *ex-tempore* effuſion no more conſtitutes the *eſſence* of *prayer*, than a ſimilar mode is eſſential to deep thinking. (2) If *reading* a well-digeſted *form* be not *praying;* then thoſe who practice that mode of congregational devotion, are wholly ſhut out of all pretenſions to the eſſence of a duty, which enters into the very nature of true chriſtianity: and ſince the diſciples of our LORD prayed by a *form* preſcribed to them by their great Maſter; according to our author's logic, they did not pray at all. (3) It is notorious, that many miniſters, who loudly exclaim againſt a *form*, are guilty of equal formality with thoſe, from whom they differ. For, I myſelf have heard the *ſame* prayers uſed without the ſmalleſt variation, from the beginning to the end of the year; only with this trifling difference, that inſtead of being *written*, they were

" mendation of any thing, is no proof of the " legality or utility of it." And let me remind

 our

were delivered *memoriter*. (4) Conſidering how many are palpably diſqualifiſed for being the mouth of the people, in the ſolemn duty of prayer; and how frequently congregrations are obliged to liſten to effuſions, replete with irreverence, vain repetition, and groſs impropriety of language; to obviate ſuch diſagreeable incidents, as well as to afford the congregation an opportunity of uniting equally with the miniſter in their joint addreſſes to the divine Majeſty; ſcripture and the very nature of things concur to preſcribe ſuch a public form, as may at once aſſiſt the miniſter, and edify the people. And ſo fully was the illuſtrious Reformer of *Geneva* convinced of the great utility of ſuch a public form, that *Fuller*, in his Church-Hiſtory, Book vii. P. 426, ſays, " Maſter *Calvin* is therein" (*i. e.* in his Letter to the *Protector,)* " very poſitive for a SETT FORM: whoſe words deſerve our tranſlation and obſervation. FORMULAM *precum* (ſaith *Calvin*) *& rituum eccleſiaſticorum valde probo, ut certa illa extet; a quâ ne paſtoribus diſcedere in functione ſuâ liceat: 1 Ut conſulatur quorundam ſimplicitati & imperitiæ. 2 Ut certius conſtet omnium inter ſe eccleſiarum conſenſus. 3 Ut obviam incatur deſultoriæ quorundam levitati, qui novationes quaſdam affectant. Sic igitur ſtatum eſſe catechiſmum oportet, ſtatam ſacramentorum adminiſtrationem, publicam item precum formulam.*" That is: " I do HIGHLY APPROVE that there ſhould be a CERTAIN FORM of prayer, and eccleſiaſtical rites; from which it ſhould not be lawful for the paſtors themſelves to depart. 1 That proviſion may be made for ſome people's ignorance and unſkilfulneſs. 2 That the CONSENT of all the churches among themſelves may more plainly appear. 3 That ORDER may be taken againſt the unſettled levity of ſuch as delight in innovations. Thus there ought to be an eſtabliſhed CATECHISM, an eſtabliſhed adminiſtration of SACRAMENTS, as alſo a PUBLIC FORM OF PRAYER."—See Mr. *Toplady's Hiſtoric Proof*, &c. P. 370.——This teſtimony is the more valuable, as it procedes not from a *Churchman*, who might be ſuſpected of undue attachment to his own eccleſiaſtical rites, but from an impartial *Preſbyterian;* whoſe opinion is at once declarative both of his wiſdom and his candor; as well as deciſive againſt ſome popular out-cries of modern bigotry. (5) I mean not that either the LORD's miniſters or people ſhould be tied down *wholly* to a *form;* nor is it the original deſign of our church that they ſhould; and we hope, our brethren that differ from us on this head, have full conviction, that *Church-men* can occaſionally drop their forms in every branch of their public miniſtrations, and appear to as great advantage as others. All we contend for, is; in order that a public congregation ſhould not be always

our *remarker*, that his *bare condemnation* "of any "thing" (eſpecially when "*bare*" of *argument*, of

always left at the mercy of extemporaneous (and often *erroneous*) effuſions; that the officiating miniſter ſhould deliver himſelf, eſpecially in his petitionary addreſſes to GOD, with *truth* and *propriety;* and that the congregation may be able to follow him through this important branch of his public work, with edification; we think a liturgical ſervice, on theſe accounts, of the higheſt utility. I know it is often urged, in the language of Mr. *Benjamin Wallin*, that our ſervice is "a "form of human invention." But how trifling is the objection? If Anabaptiſts inveigh at our liturgy, becauſe it is a *form;* the ſame ground of invective would lie againſt the *Lord's prayer*, and the *diſciples* who uſed it.—But it is "a form of *invention*." And what then? If it be according to truth, is it invalidated, *becauſe* it is an invention? "I NEVER THOUGHT" (ſays Mr. *Baxter*, in his *Plain Scripture-Proof*, P. 271,) "all things of *human invention* in GOD's worſhip, either "will-worſhip, or unlawful. *Many* circumſtantials *muſt be* for the "ſpecies of human determination or invention, which GOD hath de-"termined only *in genere*: THAT IS THE DOCTRINE OF THE OLD NON-"CONFORMISTS."—Why ſhould not miniſters, in *praying* as well as *preaching*, ſtrive "to *find out* acceptable words"? Is not an *invention*, which is the reſult of deep meditation and ſcripture-inquiry, as much calculated to edify, as an *ex-tempore* one? Or is a prayer, delivered *ex-tempore*, leſs an *invention*, than one *ſtudied* and *read?* Has not the latter the conſiderable advantage of being a well-digeſted compoſition? while the former, being an extemporaneous invention, is frequently encumbered with repetition, and improper, not to ſay irreverent, expreſſion? Why ſhould not a miniſter, under the inſpiration of the Almighty, with his *Bible* before him, and his heart lifted up in prayer to the fountain of wiſdom, *find out* and compoſe as edifying a *prayer*, as a man, who ſtands up in a pulpit, and, without any premeditation, pours forth his petitionary addreſſes, in language not always proper, and in a manner, ſometimes perhaps deſtitute of reverence, as well as ſenſe? Why ſhould the one be condemned under the depretiating epithet of an "*invention?*" and the other, not? Archbiſhop *Cranmer*, for inſtance, compoſes in his ſtudy an excellent collect, full of truth, and expreſſive of the ſoul's devout breathing heaven-ward. Mr. *Wallin*, or Mr. *Turner*, or Mr. Any-body-elſe, delivers his addreſſes *ex-tempore*, in language unpremeditated and undigeſted. We will *ſuppoſe* that Mr. *W.* or Mr. *T.* ſpeaks down-right *nonſenſe*, or utters palpable error, in his interceſſory effuſions. Shall the former be run down as an "*invention*," be-

cauſe

of *candor*, and of *decency*) " is no proof" of the *illegality* or *inutility* of it.—Though he " *takes* " *leave*" of this point, yet with ſtrange inconſiſtency, he *reſumes* it in the very next ſentence; and inveighs at our *Liturgy*, by an abuſive compariſon between it, and *Diana*, the abomination of the *Epheſians*; and between thoſe who *uſe* our *Liturgy*, and the heathen worſhipers of that

cauſe it is ſtudied; and the latter cried up, merely *becauſe* it is an invention, *unſtudied* and *undigeſted?* By this ſtrange arguing, an invention of *ex-tempore* nonſenſe or error, may be proved of ſuperior ſanctity to the moſt ſolid compoſition, becauſe it is *read.* —— But our Liturgy, is " a form of *human* invention." And is not an *ex-tempore* prayer a "*human*" invention? If Mr. *Wallin* objects to our formulary, becauſe ſomething *human* enters into its compoſition; then all his own *ex-tempore* effuſions muſt be—*altogether divine:* otherwiſe his objection has no force. But if he mean, that the prayers of our church are abſolutely " *human*," as containing nothing of GOD and *truth*, but every thing of *man*'s frailty; he is groſsly miſtaken. The compilers of our Liturgy, it is true, were *men;* and *ſo are* their modern objectors. But they were *men*—of eminent learning---of genuine piety----and of deep acquaintance with the ſcriptures. They were *Reformers*, *Martyrs*---men, who ſealed the truth with their blood. And, although their compoſitions, as to their *verbal clothing*, are *human:* yet, as to their intrinſec worth, they are *divine.* For, if the inherent gold of goſpel-truths may be ſaid to render a production *divine;* there is then as much of *divinity* in the *Liturgical* ſervices of our church, as in any or all the *ex-tempore* compoſitions of Anabaptiſts; from the firſt founder of that ſect, down to Mr. *Benjamin Wallin* aforeſaid. And, as well to give a ſanction to our ſentiments on this ſubject, as to point out the divine original, from which we derive the uſe of a form of prayer; I preſent the *remarker* with the following lines, which I would adviſe him to conſider maturely.

" *Hoſea*, *Joel*, and *Iſaiah*,
Were Jews, as well as *Hezekiah*,
Yet us'd and taught a *form of pray'r;*
Their works ſay how, and when, and where.

In after-times, the ſaints, we find,
Were taught by HIM, whom all ſhould mind;
A certain *form* of pray'r to uſe,
Fit or for Chriſtians, or for Jews."

abomi-

abominable idol. To which piece of irreligious and inconclusive assimilation I cannot better reply, than in our author's own words, which immediately follow. " But what was all this to " the purpose? JUST NOTHING."—He is very angry, because I have hinted at Mr. *M.*'s disqualification for making any improvement in our *Liturgy*; and says, " I think just the contrary. " Did you ever see a human performance that " could not be improved?" Oh! the man's *logic!* I say, Mr. *Medley* does not possess *abilities* sufficient to suggest an improvement in our *liturgical* service. *Ergo*, I say it cannot be improved at all. That is, according to our logician, Mr. *M.* is *every-body*; and to say, a composition cannot be improved by *him*, is to affirm it will admit of no improvement at all! Excellent!— He seems extremely happy in the supposition, that he does not *want* a *Liturgy*. " I can tell you " of some who do not *need* it." Whoever they are, the *remarker* is not one of them. For, if I may be permitted to form a judgment of his abilities in the pulpit, by his late production from the press; I'm sure he *does* " need" a *Liturgy* to assist him in his ministrations: and as I know of none superior to *that* used by the *Church of England*, I therefore most earnestly recommend it to Mr. *T.*'s pious adoption: and if *method*, *argument*, *language*, *modesty*, *charity*, and a proper application of *scripture-analogy*, have any thing to do in the delivery of public discourses; I should imagine the *remarker*, of all preachers living, ought

to

to ſtudy theſe neceſſary ingredients; and to truſt rather to well-digeſted *notes*, than either to his *memory* or his *invention*. Thoſe who *cannot* walk without *crutches*, appear *doubly lame*, when they affect to throw them away.

(7) More logic ſtill! He ſays, p. 25. "What has a paſſage in *Geneſis* to do with baptiſm?" The paſſage he refers to, is that which I have prefixed as the motto, to the title-page of my *Letter to a Baptiſt-Miniſter*; and is the following. *I will be* A GOD *to thee, and to thy* SEED *after thee.* In an improvement of this covenant-promiſe, made to *Abraham* and his *ſeed*, of which *circumciſion* under the law, was a confirming *ſign* and *ſeal*, as *baptiſm* is, under the goſpel; I have advanced ſome arguments, which, it is manifeſt, our *remarker* knows not what to do with. According to his uſual method, he paſſes *them* over in perfect ſilence; which his prudence judged moſt adviſable. But on the *ſcripture-analogy*, which ſupports theſe arguments he makes an indirect attack; by aſking ſuch a queſtion, as would incline one to ſuſpect, that he thought the Old Teſtament *contrary* to the New; that it was unſcriptural to argue from the authority of the one, to that of the other; or that a divine inſtitution under the latter, can receive no ſanction from the records of the former. An inſinuation this, which, at the ſame time that it loudly proclaims our author's ignorance of ſcripture-analogy, has a tendency to arm the hands of infidels with weapons againſt divine revelation. The grand objection,

objection, which our author makes to the ſcripture from *Geneſis*, as well as to other correſpondent paſſages, both in the Old and New Teſtament, is, that they are not "*plain* texts of "ſcripture." So he argues (p. 25:) "There is "nothing like *plain* texts of ſcripture for carrying conviction." That is; the word *baptiſm* is not mentioned *verbatim* and *literatim* in the paſſage; and therefore it is not a "*plain* text;" and cannot be admitted as an evidence in favor of the ſubject. But the objector *ſhould* know, that as the Old Teſtament is an obſcure revelation of the will of GOD, ſome of the plaineſt, as well as moſt important doctrines of chriſtianity, lie concealed therein, under the veil of myſtery; and that the prophetic language which cloathes them, is for the moſt part, dark and myſterious. If therefore, paſſages, in that obſcure part of revelation, are inadmiſſible as evidences to any particular truth, merely becauſe they are not *ſyllabically* "plain;" I am afraid ſuch reaſoning will, not only tend to invalidate the arguments, in favor of revelation, founded on the divine connexion between the writings of the prophets and the apoſtles; but likewiſe to ſtrike at the authority of the whole Old Teſtament.

Suppoſe our author had been preſent, when our LORD vindicated the doctrine of a future reſurrection, againſt the cavils of the *Sadducees*; as recorded in *Matth.* xxii. 31, 32. The ſcripture upon which JESUS founded his arguments on that occaſion, is a quotation from *Exod.* iii. 6. "I am

" I am the GOD of *Abraham*, and the GOD of " *Iſaac*, &c." This ſcripture contains a covenant-declaration, the ſame in ſubſtance with that in *Gen.* xvii. 7. If therefore the want of the word *baptiſm*, in the latter paſſage, be a proof that it cannot have any reference to that *ſign of the covenant*; the want of the word *reſurrection* in the former, muſt, according to the ſame mode of arguing, be admitted as a demonſtration, that *Exod.* iii. 6, cannot evince the *riſing of the dead*. And, if the *remarker* had made one among the circle of the *Sadducees* juſt mentioned, ſhould he not have objected to our LORD's quotation from *Exodus*, in the following manner. *q. d.* " Don't " tell me of your quotations from the *Old* Teſta-" ment.—There's nothing like *plain* texts of " ſcripture to carry conviction.—What has a " text in *Exodus* to do with the *reſurrection?*— " The want of that one word *(reſurrection)* muſt " ſink your cauſe for ever." Thus the *remarker*'s wonderful logic is retorted upon himſelf: and the retort proves at once the profanity and abſurdity of his reaſoning; becauſe it ſhews, that, as *Gen.* xvii. 7, is not a *plain* text, and therefore according to him, not to be admitted in favor of baptiſm; for the ſame reaſon our LORD's quotation from *Exodus*, not being a "*plain* text," ought not to be allowed as deciſive for the doctrine of the reſurrection: and, it is ſubmitted to the judgment of a reader of the ſmalleſt diſcernment, whether, upon the ſame principle that the *remarker* is an oppugner of Infant-baptiſm,

he ought not to commence a *Sadducee*. For, if the want of what *he* ſtyles *plainneſs* in one paſſage of ſcripture from the Old Teſtament determines him againſt *Infant-baptiſm*; why ſhould not a ſimilar circumſtance, in another paſſage, fix his determinations againſt the doctrine of a future *reſurrection?*—So much for the *remarker*'s thoughts on *plain* texts, and the *plain* abſurdity which *plainly* attends his reaſoning on them.

(8) In p. 18, the *remarker* affects the *Critic*. He talks about "the import of the *Greek*,—the "joint authority of the beſt writers,—the joint "teſtimony of lexicographers, as ſufficient to "fix the ſenſe of a word,—of writers, both ſa-"cred and profane, ancient and modern, &c." When I firſt dropped on this paſſage, the ſtyle of which is ſo extremely turgid, I thought, 'Well, now we may expect ſomething *greater* than a few *undoubtedlys*, *round affirmations*, *moſt certainlys*, &c. Surely our author is now going to enter upon a ſerious examination of his ſubject, and will favor us with ſomething more concluſive than his mere *ipſe dixit*.' But it was a *mountain in labor*, and the production diſappointed my expectations. Our *remarker* only *talked* about theſe "numerous au-"thorities,"—*about them*, reader, *and about them* ——for, lo! he has not produced *one* of them. And, indeed, why ſhould I be ſurpriſed at this ridiculous iſſue of ſuch a pompous *exordium?* when I hear him declare for his brethren, that "they pay NO REGARD to church-hiſtory, fa-"thers, ſynods, *criticiſms* on the *Greek*, &c?" *Ibid.*

Yet,

Yet, after saying, he "paid *no* regard to cri-"ticisms on the *Greek*," he, in the very next sentence, says, "However, LET US PAY *a mo-*"*ment's attention to* the import of the *Greek?*" Thus he says and unsays; advances and retreats; vindicates and contradicts himself, in the same breath! Rare mode of disputation! To what end is it *thus* conducted? "For *fashion's* sake" truly! That is; the *remarker* "pays NO regard "to criticisms on the *Greek*," because *that* is *his* "fashion:" but "he DOES PAY a moment's "attention to the import of the *Greek*," because it is *our* "fashion." Inimitable condescension! Astonishing ingenuity of our critical *fashion maker!* Search the whole compass of letters; examine the whole circle of the *literati*; rummage all the productions of authors, sacred or profane, antient or modern, in prose or verse; and I dare say such a "*fashion*" of criticizing and commenting, as this of our author, was never before introduced into the literary world!—— After, therefore, *mentioning* "the authority of "the best writers" without *producing* ONE:— after promising "to pay a moment's attention "to the import of the *Greek*," without fulfilling his promise:—after declaring "it has been "proved to a demonstration that βαπτιζω sig-"nifies to *plunge* or *overwhelm*, only," without so much as even attempting to stumble on such *proof*:—after raising our expectations to a prodigious pitch, by talking of the "best writers, "lexicographers, numerous authorities, writers

" ſacred and profane, &c. &c." what is the upſhot of all this puff? Reader, ſummon up all your gravity. For, if your riſible muſcles were as rigid as even thoſe of *Heraclitus* himſelf, I am certain, what follows will make an irreſiſtible ſhock upon them.—" *It muſt be* UNDOUBTEDLY " CERTAIN that *plunging* is *baptizing*; and that " *ſprinkling* is not *baptizing*." P. 21.—This is our author's " *faſhion* of paying attention to the im- " port of the *Greek!*" Well, learned reader, don't you think this *faſhion* perfectly *new?* And, for the introduction of it, does not the author bear away the palm from all the writers antient and modern?

Cedite Romani ſcriptores, cedite Graii!

(9) Although I am well nigh tired out, with reviewing the extraordinary ſpecimens of the *remarker's charity, candor* and *logic*; yet I will take the liberty to put my own and the reader's patience to the rack, a little longer.——A ſimple circumſtance—that of only *mentioning*, without making a ſingle comment on the Anabaptiſts' method of " giving in experiences"—has thrown our author into ſuch a rage, that he hardly keeps up common decency in his language, or common charity in his ſentiments. If his animadverſion which follows, favored only of the *abuſive*, at which the *remarker* has a ſcurrilous adroitneſs; I ſhould probably paſs it over in ſilence. But, as it teems with falſhood, and reflects an undeſerved aſperſion on the *Church of England*,

England, I cannot help attempting, at leaſt, to wipe off the dirt, which this Anabaptiſt zealot flings at our *Alma Mater*. Hark! how he falſifies and abuſes, in a breath. "There is no "ſuch cuſtom in *your* church. The *thief*, the "*whore-monger*, the *blaſphemer*, &c. may approach "your communion-table, and no queſtion aſked, "or notice taken." P. 32. That the *Church of England* does not require her members to give in *written* accounts of their knowledge in religion, is certain. But, that ſhe is, therefore, remiſs and indifferent about thoſe pre-requiſites, neceſſary in an approach to her communion, is equally falſe. Let any perſon of candor only peruſe her ſolemn exhortations preparatory to the LORD's ſupper; and the ſeveral branches of ſalutary diſcipline contained in her communion-ſervice; and then let him ſay, whether our church, as Mr. *Turner* ſhamefully inſinuates, tolerates thoſe beaſts of the people "*thieves*, *whore*-"*mongers* and *blaſphemers*," to approach the moſt ſacred ordinance in her ritual. So remote is her diſcipline from ſuch horrid profanation, that ſhe arms herſelf with all the terrific denuntiations of GOD's word, in order to prohibit the impious and ignorant from daring to touch the ſacred ſymbols of the *Redeemer*'s body and blood. The following are among the awful warnings ſhe gives to ſuch. "If any of you be a *blaſphemer* of GOD, an *hinderer* or *ſlanderer* of his word, an *adulterer*, or be in *malice* or *envy*, or in any other grievous crime; repent you of your ſins,

or

or elſe come not to that holy table; leſt, after taking of that holy ſacrament, the Devil enter into you, and fill you full of all iniquities, and bring you to deſtruction both of body and ſoul."* Nor does our church hold out theſe alarming declarations merely *in terrorem*, or put them into the hands of her eccleſiaſtical ſons only as *brutum fulmen*; but ſhe moreover, in ſtrict conformity to the ſacred ſcriptures, urges upon her Clergy the awful neceſſity, and inveſts them with a canonical power, of guarding the holy communion againſt the unhallowed intruſion of profaneneſs and irreligion; giving them the ſtricteſt charge to expel and admit their communicants, according as they adorn or diſgrace, by their conduct, the profeſſion of chriſtianity. Yea, ſo ſtrict is the diſcipline of our church in this reſpect, that ſhe iſſues out a prohibition againſt *railers*; and under that denomination of inconſiſtent profeſſors, I am perſuaded, ſhe would include the *remarker* himſelf, and not admit him to her table; according to that apoſtolic injunction in i. *Cor.* v. 11.

To all this, perhaps, it will be objected, that ſome Clergymen in the *Church of England* are ſo lax and indiſcriminate in the application of diſcipline, as to incur the charge which the *remarker* brings againſt our church in general. But, ſuppoſing ſome miniſterial characters juſtly chargeable with the horrid crime of admitting to their table, the moſt profane and irreligious;

* Preparatory Exhortation to the Communion.

by

by what rule of candor or logic, is the inconſiſtency of ſuch to be fixed upon the church itſelf? when her whole ſervice makes the moſt rigorous proviſion againſt ſuch profanation of her ordinances? Beſides, though it muſt be confeſſed, that there is a moſt criminal relaxation of diſcipline in the preſent day, particularly reſpecting the due adminiſtration of the LORD's ſupper; yet there are, bleſſed be GOD! ſome conſcientious diſciplinarians within the pale of the *Church of England*, who would as ſoon cut off their right hands, as permit "the *thief*, the *whoremonger*, or "the *blaſphemer* to approach the communion-"table, without taking any notice;" as the *remarker* falſly inſinuates. Yea, I will be bold to ſay, and can prove it by ſtubborn facts, that the excellent conſtitution of our church, enables her miniſters to act with as great boldneſs in the delivery of doctrines, or the exerciſe of diſcipline, as any, in the circumſtances of the *remarker*.

Thus, have I attended Mr. *T.* through the principal branches of his *Remarks*; and cannot but obſerve, that ſuch productions as his, ſhould always make their appearance, under ſuch circumſtances, as are beſt calculated to conceal the *name* of the *author*, and even that of their *birth-place*:—circumſtances, to which the *remarker* has, hitherto indeed, paid the moſt artful attention; and for his ſkilful management of which, he merits the thanks of all the anonymous ſcribblers of the day. But, as he has now given us a

ſample

ſample of his ſtyle; whether a ſecond production comes forth, with or without a name; we ſhall be able to determine its origin, by comparing the features of the one with the other; and to decypher the parent, by the correſpondent likeneſs of the offspring. Shou'd he think proper to take up his pen a ſecond time, and favor me with more *Remarks*; I have only to requeſt, that he would *think* a little, before he writes; and that *in* writing, he would *reaſon*. His productions, hitherto, have proved, that he is extremely deficient in both: and, having acquitted himſelf ſo indifferently, here I leave him,

"With all his *bluſhing honors* thick upon him!"

while I preſent the intelligent reader with the following

EXTRACT from Dr. WATTS's Sermon, intitled "*Chriſtian Baptiſm*," *Matth.* xxviii. 19. (Which I the rather do, becauſe the ſentiments of this great man reſpecting the *mode*, at once corroborate and recapitulate ſome arguments urged in this treatiſe; as well as ſhew, how ſhamefully diſingenuous muſt every attempt be, to preſs this eminent Divine into the cauſe of Anabaptiſm.)

"I procede now," ſays the Doctor, "to the inquiry, *What is the* MANNER *of performing this ceremony*" of baptiſm?—— The *Greek* word βαπτιζω, ſignifies to *waſh* any thing, properly by water coming over it. Now there are *ſeveral ways* of ſuch waſhing, viz: SPRINKLING water on

on it in ſmall quantity; POURING water on it in larger quantity; or *dipping* it under water; either *in part* or in whole. And, ſince this ſeems to be left undetermined in ſcripture to one particular mode; therefore, ANY OF THESE WAYS of waſhing may be ſufficient to anſwer the purpoſe of this ordinance. Now, that the *Greek* word ſignifies *waſhing* of a thing in general by water coming over it, and not always by *dipping*, is argued by learned men, not only from antient *Greek authors*, but from the *New Teſtament itſelf*; as, *Luke* xi. 38. "The Phariſees marvelled that "JESUS had not firſt *waſhed* before dinner;" in *Greek* "was not firſt *baptized:*" and can it be ſuppoſed that they would have him *dip* himſelf in water?——*Mark* vii. 4. "The Phariſees, when they come from the market, eat not, except they are waſhed," *i. e. baptized:* ſurely it cannot mean, except they were *dipped*. And, if this ſhould be reſtrained to ſignify waſhing their *hands* only, yet it does not neceſſarily ſignify *dipping* them, as "*Eliſha poured* water on the hands of *Elijah*." ii. *Kings*, viii. 11.——Yet further, they practiſed the waſhing of *tables* (in *Greek*, of *beds*), as well as cups and veſſels. Now *beds*, could not uſually be waſhed by *dipping*.——*Heb.* ix. 10. The Jews had "divers waſhings" (in *Greek*, *baptiſms*) which were SPRINKLING and POURING water on things, as well as plunging them.——i. *Cor.* x. 2. The children of "Iſrael were baptized unto *Moſes* in the *cloud* and in the *ſea*;" not that they were *dipped* in the water, but they were SPRINKLED

by the clouds over their heads, and perhaps by the water which ſtood up in heaps as they paſſed by.

" Beſides, it is ſaid further on this head, that *pouring* or *ſprinkling* MORE NATURALLY repreſents moſt of the *ſpiritual bleſſings* ſignified by baptiſm; viz. the SPRINKLING *of the* BLOOD *of* CHRIST on the conſcience, or the POURING *out of the Spirit* on the perſon baptized; or SPRINKLING him with *clean water*, as an emblem of the influence of the Spirit: ALL WHICH are the THINGS SIGNIFIED in baptiſm, as different repreſentations of the cleanſing of the guilt or defilement of ſin thereby."

P. S. As I am informed, Mr. *M.* employed Mr. *Joſeph Jenkins*, of *Wrexham*, to correct the preſs for him, (which I ſuſpect to have been the caſe, from a ſtudied *omiſſion* in the title-page of Mr. *M.*'s pamphlet); and as that gentleman hath helped Mr. *M.* to a *note*, out of his little 'Syſtematic Creed,' and, probably, hath "*ſuggeſted*" ſome more "*hints*" in the note-making way, to a convenient execution of which his ſuperintending the preſs quietly contributed: I wiſh Mr. *M.* would adopt ſome method of informing me, what notes were fabricated by himſelf, and what, by Mr. *J*; that, in my future *Rejoinder*, I may not confound together the fabricators themſelves.

The END *of the* 1ſt. PART *of the* REJOINDER.

CON-

CONTENTS.

INTRODUCTION.

THE author expreſſes his unwillingneſs to re-engage in diſputation; and points out, however, the utility and end of controverſy, when duly managed.——Shews how far the debate concerning Infant-baptiſm is important; and for what reaſons it is neceſſary to oppoſe Anabaptiſm.——Gives a little hiſtoric ſketch of the commencement and progreſs of the preſent controverſy; and points out the malevolence and ignorance of the twin-diſputants, Meſſrs. *Sandys* and *Parmenas*. P, 5——52.

CHAP. I.

The author vindicates himſelf and his friends, from Mr. *M.*'s groundleſs charges and illiberality of low abuſe.——Proves that the DECLARATION, atteſted by ten Anabaptiſts, is tantamount to an indirect CHALLENGE.——And expoſtulates with the "SEVERE OPPOSER" on his irreverent mode of attacking Infant-baptiſm from the pulpit, and on his indelicate manner of abuſing certain "*endowed*" eccleſiaſtics from the preſs. P. 53——81.

CONTENTS.

CHAP. II.

Mr. *M.*'s doctrine of the *essentiality* of dipping farther exposed and refuted.——His explanatory vindications on that head, incur additional absurdity and glaring self-contradiction——Animadversions on his calling the Church of England, the "*daughter of the mother of abominations.*" ——The defamatory appellation, when transferred to the ministers of our church, proved to be inconsistent either with truth or decency. ——Some QUERIES proposed to Anabaptists, P. 82,——124.

CHAP. III.

Some strictures on Dr. *Stennett*'s confining the idea of *dipping* to the word *baptize*.——His virtual charge of our "departing from the authority of CHRIST, and opening the door to "a thousand *innovations* of dangerous consequence," retorted and refuted.—Mr. *M.*'s mode of RIDICULING HIS BRETHREN, exposed; and his attempts to evade the force of my former strictures on that head, proved to be destitute of truth and fair representation.——Some preliminaries stated, respecting the MODE of baptism. P. 125——144.

CHAP. IV.

Analogical reasoning from the effusion of the Spirit to the mode of administering baptism, by *pouring* or *sprinkling* of water, supported by *argument*, and the authorities of *Vossius* and *Chemnitius*.——A remarkable correspondent testimony from

from *Origen*.——Dr. *Stennett*'s and Mr. *M*.'s arguments, in favor of *total* immerſion drawn from the uſe of the word βαπτω and the Hebrew *tebel*, proved to be weak and fallacious.—— MEMORABLE CONCESSIONS from Dr. *Gale* conſidered. P. 144——174.

CHAP. V.

BAPTISMAL ASPERSION, an emblematical repreſentation of our *juſtification* by the blood, and of our *ſanctification* by the Spirit of CHRIST.—— The objections of Mr. *M*. and his *Oracle* on this head, confronted with ſcripture, reaſon, and the ſtriking teſtimonies of *Calvin*, *Beza*, *Tilenus*, *Voſſius*, *Lightfoot*, &c.——Dr. *S*.'s criticiſm on the διαφοροις βαπτισμοις *divers baptiſms*, mentioned in *Heb*. ix. 10; as well as his wonderful doctrine of *genus* and *ſpecies*, by which it is ſupported, proved to be equally fallacious and abſurd. P. 175——214.

CHAP. VI.

Mr. *M*.'s irreverence and abuſe farther expoſed. ——His arguments, in favor of immerſion, taken from the ſuperſtitious waſhings of the *Phariſees* and *all the Jews*, invalidated.——*Beza*, Dr. *Pocock* and *Wall*, unite in ſuppoſing *that* to be only a waſhing of the *hands*, which the apoſtle calls a *being baptized*.——The application of the word βαπτιζω to the bloody baptiſm of CHRIST, and to the baptiſm in the *cloud*, &c. not neceſſarily including the idea of *immerſion*.——*Examples* of baptiſms in ſcripture, conſidered ——The *Note-maker*'s

maker's tranſlation of a paſſage from *Witſius*, and his indirect charge againſt us, of blaſphemous reaſoning, ſtript of the coloring of falſhood, chicanery and ſophiſtry. P. 214——256.

CHAP. VII.

Thoſe paſſages in the *Old Teſtament* and *Apocrypha*, where the word βαπτιζω occurs, conſidered.—— Its ſignification farther aſcertained from Critics, Lexicographers, and Divines.——The force of Dr. *S*'s quotations from *Calvin*, *Beza*, *Voſſius*, repelled; and the diſingenuity of them, detected. ——Some additional teſtimonies from antiquity in favor of *baptiſmal aſperſion*.——The debate reſumed with the "*jevere oppoſer*."——A few heads of *advice* propoſed to his ſerious conſideration. P. 257——288.

CHAP. VIII.

The ſeveral extraordinary ſpecimens of Mr. *Turner's* MANNER, CHARITY, and LOGICAL REASONING, conſidered.——The falſhood, futility, and malevolence of all his *Remarks*, expoſed.——His criticiſms, reſpecting the *mode* and *ſubjects* of baptiſm, proved to be nugatory and inconcluſive.——The inſtances of uncharitable judging, ſcattered throughout his pamphlet, declarative of the true ſpirit of a "*red-hot Anabaptiſt*." P. 289——344.

CONCLUSION.

A confirming teſtimony, from Dr. *Watts*. P. 344——346.

ERRA-

ERRATA.

P. 8. L. 4. for *ſuppoſitious* read *ſuppoſititious*.---P. 14. Penult. for *dovotees* r. *devotees*.---P. 28. L. 26. for *pannic* r. *panic*.---P. 35. L. 27. for *little* r. *likely*.---P. 62. L. 5. for *exagerating* r. *exaggerating*----P. 107. L. 24. dele *that*.---P. 134. L. 14. for *Pædobaptiſt* r. *Pædobaptiſts*.----P. 183. L. 2. in the *Note*, for *ſangine* r. *ſanguine*.----P. 230. L. 9. for *trod* r. *troden*.----P. 246. L. 14. for *achæmenia* r. *achæmenio*.---P. 255. L. 2. after the word *water*, inſert ' as it ſtands in the original.'---P. 274. L. 2. in the *Note*, after ασεβειαι ſupply η.----P. 290. L. 15. for *ſtole* r. *ſtolen*.----P. 291. L. 8. for *Sybil* r. *Sibyl*.----P. 294. L. 22. for *Deucalion* r. *Prometheus*.

Preparing for the Preſs, and will be Publiſhed as ſoon as the Author's other Avocations will permit;

THE

REJOINDER:

OR,

Infant-Baptiſm farther Vindicated

On the Ground of

SCRIPTURE, REASON and ANTIQUITY:

Being a FULL REPLY to the principal Objections of *Anabaptiſts* in general, and of Dr. *Stennett*, and Mr. *Samuel Medley*, in particular.

" *Conſuetudo eccleſiæ in* BAPTIZANDIS PARVULIS *nequaquam ſpernenda eſt,* " *nec omnino credenda, niſi* APOSTOLICA *eſſet* TRADITIO." AUGUSTIN.

PART II.

Shrewſbury: Printed by T. WOOD, *Bookſeller.*

Of whom may be had,

1 *A Letter* to a *Baptiſt-Miniſter.* Price 1s. 6*d.*
2 *A Reply* to *Parmenas.* Price 6*d.*
3 *Jehu's Looking-Glaſs.* Price 6*d.*